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The Pacific Churchman

San Francisco, California

Volume XLI APRIL 1, 1906. Number 17

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NEW YORK, JANUARY, 1906

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Volume XLI. July 15, 1906 Number 24

Stanford University Library

Extract from the Baccalaureate Sermon preached by the Rt. Rev. William Ford Nichols, D.D., in the Greek Theatre, Berkeley May 13, 1906

Canon Knox-Little of England in his discriminating Life of St. Francis, points out a note in his career in which, I believe, all religious people of whatever name will chord, and that is that "his work was a wonderful step in God's providential order for fashioning and forwarding the civilization of the West; and this, too, by his peculiar treatment of the things of time, and his direct devotion to religion." In a word, St. Francis re-inforced civilization with religion. In that all religious people can feel the common impulse now for our commonwealth, San Francisco, like St. Francis, whatever her vision, whatever her enthusiasm for humanity, must appreciate what religion can do for her moral and spiritual upbuilding. "Other foundation can no man lay." St. Francis took Christ's method of world betterment. To adopt Knox-Little's phrase, religion is to "leaven and absorb civilization at last and bless it and restrain it, and sanctify it, and to charm it into some measure of goodness and diminish the evil in it, and take the sting out of its dangerous tendencies, and while continuing to be at war with the sin in it, to be careful not to war with true civilization itself." To have a municipal manhood typical of the best of the century is then to appropriate the very spirit of St. Francis if we intelligently give religion its proper place in achieving it. Religion is not the luxury of a few in a city. It is the necessity of the many if the city is to thrive aright. The finer vision of character supremacy, the kindling ardor of the kin of citizenship of no mean city, will fail without it. *Cujus religio ejus regio* is a turn we might give to an old saying. There is still preserved at Assisi the little hut in which St. and his first companions found their earliest shelter. The great Church in the interior of which it is preserved, intact, suffered from an earthquake in 1832. Over the entrance to the original little building, used as a loved and revered chapel, is a fine fresco representing a vision of St. Francis, of the greatness of the full devotion to the service of Christ. The earthquake must have brought closely to the hearts of those who were there the lesson of the contrast always suggested by the magnificent fane enfolding the rude shed. And the vision belonged as a pristine glory to the shed rather to the splendid Sanctuary. Just now all Christian bodies in San Francisco will know what it it is to worship in sheds, and must be content in great part to do without the worthier temples we hope to see crowning our hills in even nobler type than we have ever seen before. But the religion of the shack may be just now transfigured by vision as our shaken and burnt churches have never been. And if they are, and if our religious people will rally around their places of worship and become a generation of faithful church-goers and get to their knees and become more God-fearing and God-loving and prayerful and conscientious and catch more of the spirit of their Master, they will soon contribute the very thing needed to elevate their civic character. We translate St. Francis into San Francisco; let us translate his genius of Christian civilization into civic action.

Vision, brotherhood, religion; these I propose as the watchword of the hour in laying true foundations for our works of restoring and enobling San Francisco for its metropolitan sphere of influence. These are foundations that have never failed. They are foundations in Christ. They have never been surpassed by any helps to character. No man and no age can improve upon them. "Other foundation can no man lay than that is laid." The challenge to test this has come strikingly and sharply to all of us who have by our April experience been made a class of 1906. In heavy foundation work there is, no doubt, hazard and hoist. We must expect strain upon power and skill, and now and then a bruise. The supports must be shaped for their weight by careful formula. The upper lines of beauty must be anticipated. Material things must only count for expression of the high ideal, as in Michael Angelo's sonnet,

"When—
With chiseled touch
The stone, uuhewn and cold,
Becomes a living mould,
The more the marble wastes,
The more the statute grows."

And to you who in advancement to your Degree are to stand on the

University Register as the Class of 1906, I feel I can couple no more timely message with the congratulations which it is my privelege to extend to you to-day, than to refresh your minds about the foundations of character as each one of you goes out to your individual stations in life. Advisedly I say, refresh your minds, because these things, vision, brotherhood and religion, have long since, I doubt not, had their hearing with you in your foundation laying in the years so essentially formative preceding this. I can only submit to you the maxim of the text, in profound interest in your young life and in this sundawn of your serious day in which you are to do your work while it is day. May bright dreams long ward off that concern which some of you must begin to have about the night that cometh when no man can work. The vision of the Christ, the brotherhood of the Christ, the religion of the Christ, dream of these things too, vitalize them in your life and character, and Christ will be yours to know in blessed possession and yours to irradiate your pathway.

And as community-builders wherever you are, and California builders, if here is your lot, realize what a privelege it is to have a share in these times if you are willing to to count for this vision, this brotherhood, this uplifting religion. No one would willingly miss the quickened heart-beat at the tocsin that is sounding for the stir to higher levels of American manhood and womanhood, the bracing atmoshere so fully-charged with the better self and Christ. Before he was the saint, St. Francis was the young man, and as he was once sitting amid the ruins of an old church the turning point of his life came to him. He seemed to hear a voice: "Francis, seest thou not that my house is is in ruins; go and restore it for me." WILLIAM F. NICHOLS.

LABOR.

This is the gospel of Labor—
Ring it ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.
This is the rose He planted
Here in the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

281 FOURTH AVE., NEW YORK,
June 22, 1906.

To the Editor Pacific Churchman:

The Mission staff in Alaska is at present entirely inadequate to do the work that should be done; partly because of two necessary withdrawals from the Mission and partly because of the new work that must be provided for. Bishop Rowe writes: "I wish you could do something to help me in finding some men." At the present time the posts that are, or soon will be, vacant, are as follows:

1. Tanana, a mission among the Indians on the Yukon River, where the Rev. J. L. Prevost has done admirable work for the past fifteen years.

2. Nome City, where the Church was first on the ground and where it has always taken the lead in guiding the life of the community.

3. Seward, a new and growing town on the southern coast and the terminal of a projected railroad into the interior.

4. The Koyukuk country, north of the Yukon, where the Bishop is desirous of placing a man who would work among a number of scattered Indian villages.

5. Rampart, an Indian mission on the Yukon River, vacant through the death last February of the Rev. J. E. Huhn.

Bishop Rowe is in great anxiety lest the Church's work in Alaska should suffer during the coming winter by reason of this insufficient staff. I am confident it is only necessary that the facts should be known to ensure a sufficient number of volunteers to set at rest the mind of so devoted a leader as Bishop Rowe and to enable him to extend the Church's work still more widely.

I will take pleasure in furnishing particulars to any of the clergy who may be willing to consider service in Alaska.

ARTHUR S. LLOYD,
General Secretary, Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York.

CHURCH EXTENSION.

From September 1, 1905, to July 1, 1906, congregations, Sunday-schools, branches of the Woman's Auxiliary and individual donors have sent to the Board of Missions, to be divided among the missions of the Church at home and abroad, in accordance with the appropritions of the Board, $626,000.

The fiscal year closes August 31st.

In order that the pledges to the Diocesan and Missionary Bishops for the current fiscal year may be paid in full, the Board of Missions asks that during July and August the the Church should give $154,000.

To accomplish this, the offerings during these two months must be larger than the offerings of the correspynding months of last year by $41,000.

During the summer, congregations are scattered and the income from parish offerings decreases.

This is the opportunity for the individual donor. Gifts towards this $154,000 will be credited to the parish or diocesan apportionment.

Gifts may be designated for either Domestic or Foreign Missions, or for any missionary distict, as Alaska, South Dacota, The Philippines, Japan, etc.

$3,000 will provide the support of a Missionary a Bishop for a year. From $750 to $1,750 will provide the support a mission clergyman, according to loeation and length of service. $200 a year will support a native clergyman. $50 will supdort a hospital bed for a year. $10 will keep a hospital open for one day.

Full particulars from the Rev. ARTHUR S. LLOYD, D. D., General Secretary, 281 Fourth Avenue, New York, N. Y.

Checks should be made payable to Geo. C. Thomas, Treasurer.

A Newspaper Investigation of Missions.

The big business of bringing the kingdom closer to the world is evoking various forms of present-day Christian activity. The latest of these is a first-hand study of foreign mission work, all around the world, in behalf of a syndicate of daily newspapers in the United States and Canada, by Mr. William T. Ellis.

There never before has been made a systematic attempt to popularize the missionary cause through the daily press—which, manifestly, is the only medium by which the great public may be reached. Mr. Ellis goes as a trained investigator, with the avowed purpose of telling, in popular form, exactly what he finds. Just what foreign missions are doing or failing to do, how they work and in what conditions, and the sort of men and women who represent the American churches abroad, will be reported with the utmost frankness by Mr. Ellis.

His tour, which began at San Francisco, June 13, will include Hawaii, Japan, Korea, China, Philippines, Ceylon, Burma, India, Egypt, Persia, Syria and the Holy Land, Turkey and Europe. Nine months will be consumed in the journey. Mr. Ellis is not sent by any missionary body, but goes independenly on a strictly journalistic mission. Whatever of a religious nature is likely to interest the American public comes properly within the field of his survey. The various missionary boards and international religious organizations have expressed a cordial interest in this project and a desire to co-operate with it.

Mr. Ellis is one of the editors of the Philadelphia Press, and was for five years editor of "Forward," the young people's weekly of the Presbyterian Church, having gone to that position from an editorship on the International Christian Endeavor organ. His work has become familiar to a very large constituency outside of the churches through his treatment of the Sunday school lesson and Young People's topic in more than two score of daily papers scattered over the continent.

THE DESTRUCTION OF THE CHURCHES

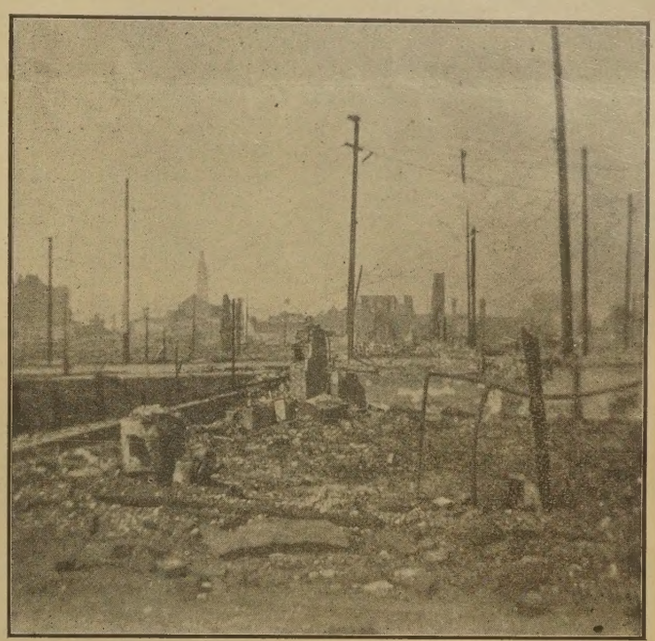
CATHEDRAL MISSION.

The Cathedral Mission of the Good Samaritan at Second and Folsom streets, was the first of our churches to yield to the flames, owing to the fact that it stood in the district where the fire first gained a headway. The earthquake here did very little damage, even the chimney remaining standing; and at first it was hoped that the building would escape destruction, as the flames swept by in the morning, leaving the Mission, the brewery, and the Aurora House intact. But later on the fire crept back as though intent on lapping up the little it had left behind, and at 8 o'clock in the evening the church and its surroundings went. In half an hour from the time the building caught the Mission was a heap of ashes, with here and there some slight metallic indications of what had been its nature protruding from the debris. When the writer drove by it on the morning of Friday he was able to identify the site chiefly by the presence of the bell half buried among the bricks and scrap iron.

Among the memorials destroyed here were the Bishop Kip window, altar and reredos; the granite font in memory of Maria B. Kip, the Bishop's wife; and the tablets to the memory of Canon William Ingraham Kip and John Ferguson, presented by Mrs. Judah. Practically the whole equipment of the Mission also perished, including its records, vestments, choir furniture and instruments, the carpenter-shop and its outfit, gymnasium, etc., etc. The only articles saved were the altar cross and vases, the processional cross, the eagle lectern and pulpit desk, the candlesticks, desk, and service book from the altar, the communion vessels, and a portion of the altar linen.

When the earthquake and fire occurred the Rev. James P. Turner, the priest in charge, was at Russian River, and he did not reach the city until Friday; but as the Cathedral Mission of the Good Samaritan was the first to succumb to the flames, it was also the first to arise from them. Within thirty days after the building was laid low its successor had been reared amid the debris to be the rallying-point for its people, and the center of the local church relief, the first service therein being held on Sunday, May 20th. This was, we believe, the first religious building to be put up in the burned district, and was followed a little later by the barracks of the Salvation Army.

What the future of the work in this part of the city will be it is impossible to say until it is known what buildings are to be erected in it. Possibly the district will be given up to warehouses and factories, and the line of living houses be pushed farther back than it used to be from the Bay. Should this be the case, the Cathedral Mission will probably move to some situation nearer the line of what is now the parish of the Advent. But its work is so distinctively its own that it is certain to be re-established along large and vigorous lines—possibly to become the nucleus of a more comprehensive scheme of institutional work than has yet been outlined in San Francisco.



SITE OF THE CATHEDRAL MISSION APRIL 20.

Mrs. FRANCES CHITTENDEN BREWER widow of the late Rev. Alfred Lee Brewer, entered into the rest of Paradise on Wednesday, July 4, 1906. The funeral service was said on Friday, July 6, in the Church of St. Mary the Virgin, San Francisco. The interment was in Iona Churchyard, Cypress Lawn Cemetery. The passing of Mrs. Brewer removes another prominent personality connecting the church life of the present day with the earlier generation of California. In connection with her husband, she was intimately associated with the beginning of educational work under the auspices of the church in the Diocese of California. St. Matthew's School for Boys stands almost as much her monument as it is of her beloved and lamented husband. She was associated with the early days of church schools for girls in this diocese. But perhaps particularly is she to be remembered for her early connection with the Bishop Armitage Orphanage in San Mateo, from which so many worthy and blessed institutions have had their development. Indeed, it is not too much to say that the very beginning of that first orphanage was in the warm impulse of Mrs. Brewer's heart, and its first taking shape was the result in large measure of her indomitable will.

The following extract from her will shows the continuance of her active interest in and work for the church life, both at home and abroad.

"I give and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the sum of $1500; provided, however, that this bequest shall not be payable in less than two years after my death, except with the consent of my acting executor. This money is to be used in work of said Society in China, and in case Rev. John W. Nichols is still engaged in said work there, then in connection with his work."

Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—Daniel Webster.

PAROCHIAL NOTES.

Cathedral Mission.—Many applications for work, especially by women and girls, are being made at the mission. In order to assist such applicants, the priest-in-charge of the mission will be glad to know of households who are in need of such help. Kindly communicate with Rev. J. P. Turner, or see him at the mission any day between 11 and 12.

San Francisco.—St. John's Church.—Rev. L. C. Sanford, Rector.—The Calendar Club of St. John's Church held an enthusiastic meeting at the residence of the President, Mrs. Gaillard Stoney, on the afternoon of July 6, to discuss the future work of the Club. The original object was to reduce the church debt, in which it had done very effective work, raising several thousand dollars since its inauguration four years ago. As the insurance on the church is expected to cover this debt, it was decided, after a full discussion, to start a "Rectory Fund" to be used for the building or furnishing of a rectory.

At this meeting a resolution was unanimously passed expressing appreciation of the earnest efforts of the Rector, the Rev. Louis Childs Sanford, for the rehabilitation of the parish.

Fruitvale Mission.—On the eve of the Fourth of July a very delightful garden party was given in the beautiful grounds of Mr. and Mrs. C. K. Garrison, on Dimond Avenue, Upper Fruitvale, for the benefit of the new Episcopal Mission in Fruitvale. About one hundred lanterns had been hung up amongst the trees in the garden, and in the arbor. It was an enchanting sight. About 150 people were present, members of the mission, friends and delegations both from Christ Church, Alameda, and the Church of the Advent, East Oakland. Ice cream and cake and soda water were sold and $40 was made in this way.

The mission has purchased a lot in a most excellent location, on the corner of Nicol and Capp Streets. It is to cost $900, and about $700 has been paid on it. It is proposed to give a garden fete in the fall and it is hoped that the debt may be cleared, and a building erected for the mission on its lot by the time of the anniversary of the first service, the last of October.

At present services are held at 3 p. m. and 4 p. m. in the Presbyterian Church, Dimond, on Palmetto Street, near Boston Avenue. The church was offered to the mission through the kindness of Rev. Mr. Rhoda, pastor.

Randolph Memorial Mission of Christ Church, Alameda.—On Whit-sunday at 3 o'clock in the afternoon, in the presence of about forty or fifty people, the cornerstone of the new building of the Randolph Memorial Mission, on the corner of Sixth Street and Lincoln Avenue, Alameda, was laid. There was a short service conducted by Rev. Wm. N. Guthrie, rector of Christ Church, and Rev. Frank U. Bugbee, priest-in-charge of the mission. Mr. John L. Nield, president of the Board of Trustees, presented the trowel with which to lay the cornerstone, in a few words, to Rev. Mr. Guthrie. Short addresses were made by the rector, Mr. N. C. Hawks, former president of the trustees, and Mr. William Rigby, senior warden of Christ Church.

On Sunday, June 24, at 11:30 a. m., the first service was held in the new building, conducted by Rev. Frank U. Bugbee. About forty were present in the congregation. The sermon, from John 4:23-24, was appropriate to the occasion.

The following Thursday, June 28, the ladies of the Guild held a house-warming. About a hundred guests were present in the evening. The hall had been beautifully decorated by the ladies in greens and geraniums and nasturtiums. The fancy brick fireplace looked especially pretty. This is the beauty spot of the room, which is indeed the club-room of the mission plant, it being hoped later to put up a larger building in which the services will be held.

An informal musical program formed the evenings entertainment, participated in by Mr. N. C. Hawks, Mr. Bert Hawks, Mrs. Mysenburg, of Fruitvale, and Mr. Sidney V. Mitchell. Short addresses were made by Rev. Frank U. Bugbee on the past, present and future of the mission, by Mr. N. C. Hawks and Mr. William Rigby. Letters of regret were read from Bishop Nichols and Archdeacon Emery.

The Sunday school of the mission now enrolls about 55. There are 24 families quite actively connected with the mission, while there are as many more, which it is the purpose of the mission in the West End of Alameda to get interested. Five hundred dollars has been paid on the lot, which is to cost $800. The new building is to cost $900, advanced through the generosity and interest of Mr. John Nield, president of the Board. It is hoped that the debt of $1200 may be materially decreased by the result of a garden fete proposed to be given in the fall, September or October.

It was particularly gratifying to those interested in the mission on the occasion of the housewarming, to welcome a delegation of the members of Christ Church, and also one from the new mission in Fruitvale to the number of fourteen.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, care Mr. W. W. Snyder, Snohomish, Washington.

Treasurer — Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Secretary Junior Department — Miss Gladys Deal, 2702 Sacramento Street, San Francisco.

It is expected that the Secretary will return to California in the early autumn, making her residence probably in Berkeley.

The Secretary urges that annual Parish Branch reports not yet sent in should be forwarded at once to her at the above address.

The Auxiliary Altar Day Service will be held on the Feast of the Transfiguration. The Bishop will be the celebrant and make an address. Place and hour will be given in the next issue. The Auxiliary hopes that altar chapters and those caring for the altars in the several parishes and missions of the diocese will not forget the dollar or more a year to the Auxiliary's Altar Fund.

DAUGHTERS OF THE KING.

It was with a sense of gratitude and satisfaction that the Daughters of the King met in the guild room of Trinity Church, San Francisco, in local assembly, on the afternoon of June 9, the first general gathering of the diocesan branch of the order since the terrible calamity of April 18.

Earthquake and fire combined to wi out of existence the church and homes St. Peter's Parish, as also those of t Cathedral Mission, while no parish caped loss in greater or less degree; a yet, in spite of the enforced removal fr the city of so many of our membe there was a goodly attendance at meeting, which seemed like a glad union of a loving family circle.

Letters of sympathy from otl branches were read and an affection one from Miss E. L. Ryerson, the G eral Secretary of the Order, claiming privilege for our Eastern sisters to len helping hand to our needy members, a desiring to know the most effectual fo in which to send their offering.

After a free discussion, the Secret was instructed to forward the decis of the meeting to Miss Ryers Promptly came the response, in the fo desired, and now local Chapters are gaged in sewing for those whose wa robe had played an active part in feed the greatest conflagration known to tory. Materials were distributed to Chapters least affected by the late dis ter, and weekly meetings attest to the terest taken in this labor of love.

Mr. Astredo attended the assem meeting and made an earnest plea workers in the Sixth District, which cludes about 90,000 souls. A number the Daughters have responded to the peal and have done faithful and effici work in house to house visiting in Potrero, under the leadership of Astredo.

NOON-DAY LENTEN SERVICES

The committee appointed to arrange the Annual Lenten Meetings in the ro of the Chamber of Commerce beg leav enclose you this copy of a resolution wh was offered and passed upon in an emph way at the last meeting of the series, S urday noon, April 14th. As one who a assisted in the successful conduct of series of devotional meetings for men, take this additional means of thank you on behalf of the Brotherhood of Andrew.

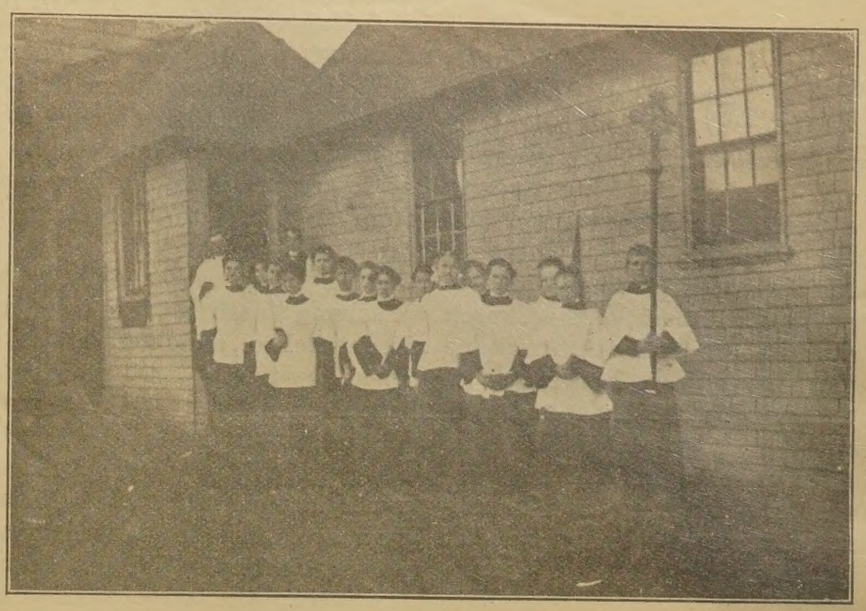
G. H. ANDRUSS,
WM. HIMMELSBACH, M.
WM. HARRISON,
ALFRED C. SKAIFE,
GEORGE W. TRACEY.

"RESOLVED, That we express to Chamber of Commerce and its officers appreciation of their courtesy in pro ing, day by day, this convenient and c fortable place of meeting; and also tha extend to the Reverend Clergy who h spoken at the Daily Lenten Services, to those who have planned for them, to those who have helped to make th successful, our sincere commendation thanks."

(The Committee regrets the delay issuing this circular.)

The Resolution and action above tailed speak for themselves, and we glad to give them space, with the h that next year's services may be equ successful in every way.

Ocean View.—Church of the Transfiguration.—The growth and development of this mission are very encouraging and full of blessed recompense to every one connected with the work. We noted some monhts ago the building of the Guild Hall through the exertions of the people themselves, under the leadership of Miss Nannie Rodgers; and we are very glad to note further development as shown by the picture in this issue showing the newly vested choir with the Bishop and Archdeacon. This Visitation was on the First Sunday after Trinity, June 7, on which occasion eleven persons were confirmed and the choir was vested for the first time.



CHOIR OF THE CHURCH OF THE TRANSFIGURATION

SEAMEN'S INSTITUTE ON WHEELS

SEAMEN'S INSTITUTE.

The Seamen's Institute is now established at 517 Davis Street, near Jackson, and consists of two rooms only. The front room is really a store, but we have converted this into a club-room, while the back room has been fitted up as a chapel. We very thankfully acknowledge the receipt of various gifts, among them being a communion set from the Women's Auxiliary, furniture per Miss Nicol, seats from St. Paul's Church, and chairs, etc., from St. Stephen's. But we want more! Especially do we need a Brass Cross and Vases for the Communion Table, and a piano and billiard table for the Institute. We also want to appeal urgently to our old friends not to forget us in this hour of our adversity. Subscriptions have fallen off terribly, while our responsibilities have increased. Our present quarters are quite unsuitable for a prolonged stay, and it is imperative that speedy efforts be made to get a permanent home in anticipation of the great increase in shipping, which seems inevitable.

HY MEN DO NOT GO TO CHURCH

The following has an extra interest in at it comes from Cincinnati:

"Why Men Stay Away From Church, s Told By Themselves," was the subct of an address delivered before a eeting of the ministers of the Presbyrian Church to-day, by the Rev. Charles Walker, of Hartwell.

The Rev. Mr. Walker made an extenre canvass of church absentees by mail, ing why they stayed away from servs. Each of those who answered, he d, gave one or more of the following uses:

. Work six days and reserve Sunday recreation.

. Church members too cold to make feel welcome.

. Churchmen do not show a willings to pay debts.

4. Preachers' sermons are ancient and uninteresting.

5. Too many hypocrites in the church.

The dispatch does not give the answers made by the Rev. Mr. Walker to these five explanations. As a non-ecclesiastical publication, however, the Journal ventures the following:

1. Why not try the recreation of a service at church? There is more rest in the right kind of a church than there is in the best front porch that ever was built.

2. Why not try setting an example to the cold church members? That's what they seem to need most.

3. Why blame the church especially because some of its members do not pay their debts? The church is no worse in that respect than any other human institution.

4. Why not suggest subjects to the preacher? If he is like the men who make newspapers he will welcome them as so much stock in trade. Few sermons will be dry if you suggest the text.

5. Why not swell the ranks of the non-hypocrites? It cannot possibly be that this objection is only a subterfuge.

These answers are not offered with any thought of meeting all the objections that can be made to going to church. They are designed to show merely how fatuous a thing it is to excuse your own shortcomings by the faults of other people.—Boston Journal.

Purity is power. "First pure," God's order for us, is how to have answered the prayer for power which we so frequently hear.

MISSIONARY COMMENT

The Spirit of Missions

The current (June) number of *The Spirit of Missions* might almost be called the California number, so much space being given to the need of this diocese and of San Francisco in particular. There are a number of good illustrations of the ruined churches, of the Church Divinity School and the Armitage Orphanage of San Mateo, and of the Maria Kip Orphanage of San Francisco. A splendid article from the pen of Mr. John W. Wood portrays the situation so that Churchmen everywhere may realize that California's need is the Church's opportunity.

We take this opportunity of testifying to our appreciation of *The Spirit of Missions.* We are more and more impressed with the idea that the surest way of working up a missionary enthusiasm in any parish is to secure a large circulation of *The Spirit of Missions.* It is the only Church paper that covers the whole field of Missions, and therefore the only one that will keep one's Christianity up to date. It is brimful of information, which is written in a crisp and readable way. Indeed, apart from any ecclesiastical consideration, it is one of the most readable of all the monthly magazines.

Missionary Contributions Increase.

During the wtnter and pring just passed the Church at large has increased her missionary giving at a substantial rate. The receipts of the Board of Missions, from individuals and congregations, September 1, 1905, to May 1, 1905, were larger by $33,248 than the receipts for the corresponding period of the preceding year. The Sunday School offering has shared in this advance. The total received to May 29th is $98,554.64—an increase of $6,200 over last year. It is to be noted, however, that this increase is due to the fact that 204 schools made contributions this year for the first time, while the whole average fell off 39 cents a school. It is believed that when all the Sunday schools report, the goal of $125,000 will have been passed. In this result the Sunday Schools of the Diocese of Pennsylvania had a notable share, as they gave $33,692.31, or about one-fourth of the whole amount.

Missionary Schools in China.

In view of the oft-repeated remark that heathen nations don't want our religion, and ought to be let alone, the following items from the *Spirit of Missions* are interesting:

A few years ago the Viceroy of Wuchang "desired to send a son to Boone School, and offered to give a dormitory to the institution if the school authorities would agree not to give the lad Christian instruction. As compliance with such a request would cut across the missionary purpose of the school, the offer was politely declined. Within the last few weeks the same viceroy has asked permission to send four of his young relatives to Boone College, with the understanding that they are to have the full course of Christian teaching."

A number of Chinese officials have asked Bishop Roots to "establish a school for girls to which they may send their daughters. These girls have been going to a government school established a few months ago in Wuchang, but these officials tell the Bishop that they are unwilling longer to trust their daughters to the unwholesome moral atmosphere of the institution. They have seen how St. Hilda's School is conducted; they have seen its work and its results in the lives of the young women who come from it, and therefore have urged that he should assign some women of the Mission staff to this important work, the expense of which they are prepared to bear. This means an exceptional opportunity to reach the families of a large number of influential mandarins in Central China in a most effective way."

The Double Work of a Japanese Hospital.

St. Luke's Hospital, Tokyo, does double duty. On the one hand it ministers to many Japanese and is the means of giving to some of them their first practical knowledge of the Christian faith, while at the same time it stands before the Japanese people as a type of good hospital administration. There is reason to believe that such an object lesson as this is not without great value, in spite of the wonderful record made by Japanese army surgeons in preserving the health of the soldiers and in caring for the wounded during the war with Russia. On the other hand, St. Luke renders valuable service to the foreign community. It is the one hospital in Japan to which most foreigners are willing to go. Its fame reaches to China and even as far south as the Straits Settlements. With the growth of the foreign population in Japan, and with the increasing number of tourists from this country, it is plain that the proper maintenance of a well-equipped institution such as this, directly concerns a large number of American people.

Making Ghurch History in Mexico

The first convocation of the Missionary District of Mexico met in Mexico City, April 25, 1906, with an attendance of six American, fifteen Mexican clergy, and fourteen lay delegates. The Bishop's address outlined his official work since coming to the Republic. Among the important acts of the convocation was the selection of a Standing Committee and a Board of Missions, and the adoption of the constitution and canons of West Texas, with some necessary modifications. The report of the Committee on the State of the Church showed progress beyond the expectation of any one, save possibly the Bishop, whose frequent journeys about the district have put him in touch with the situation in all the stronger centres and in many of the remote sections. Christ Church, Mexico City, established many years ago as a congregation of English Churchmen, has recently paid off an indebtedness of $22,000, and the building was consecrated during the convocation. Bishop Aves recently received a request from this congregation for permission to use the American Book of Common Prayer. One other interesting advance step of the congregation was the formation of a branch of the Woman's Auxiliary. The Synod of the Mexican Episcopal Church having decided on February 13th to transfer its clergy to the jurisdiction of Bishop Aves, the Bishop has informed the Board of Missions that the Mexican Episcopal Church as a separate body is now extinct, and that the Mexican clergy, having been transferred to his jurisdiction by the Bishop of Washington, acting as Previsional Bishop of Mexico, are now clergy of the American Episcopal Church.

NOTES AND PERSONALS.

Beginning with our next issue, we hope to publish in detail acknowledgments of money received by the Bishop of California for immediate needs and for the rehabilitation of the Church in this Diocese. Some delay may be occasioned by the necessity of working in harmony with the Board of Missions in New York, but it is the intention that, either from San Francisco or New York, public acknowledgment shall be made as far as possible of all money received

In order to make a beginning toward the restored file of the Pacific Churchman which we hope some day to collect, we should be very glad to receive now copies of the issues for May 15, June 1, June 15, July 1, July 15, Sept. 15, Oct. 1, Nov. 1 and Nov. 15, 1902; June 1 and Aug. 1, 1903; May 15, June 1, June 15 and July 1, Aug. 15, Oct. 15, Nov. 1 and Dec. 1, 1904; and July 1, 1905.

Since our last issue we have sent out a large number of bills for subscriptions. These are the first bills sent out since April 1, and the total covered by them would be enough to carry us along very comfortably. We earnestly ask of readers to pay prompt attention to these accounts. The individual amount is small, but the aggregate of several hundred of these small amounts makes a very considerable sum.

We have had a number of letters of congratulation on the appearance of our paper since the earthquake, and we desire to express our appreciation of the kindly thought of the writers If now all those to whom statements of account have been sent will promptly forward the amount due, our labors will be lessened and our financial anxieties will be removed.

In this connection we desire to say that the little tag on the wrapper will hereafter be replaced by a stencilled address. Our readers will not have the reminder of the date of expiration of their subscription on the outside of each paper; but other means will be found to remind them gently of their obligations.

Offers of old Journals have come to us in such number that we are encouraged to hope that a complete set from the beginning may be made up. For the present this matter will be carried forward by correspondence; we only desire here to express our appreciation of offered assistance.

The San Francisco Maternity, formerly of Eighth and Harrison Streets, has resumed its good work with headquarters at 1195 Valencia Street. The object of this organization is to secure competent attendance, both doctors and nurses, for poor women at time of childbirth, and recently they have been enabled in a few cases to supply free treatment and the outfit necessary in such cases

The Rev. Isaac Dawson and family of Benicia are spending the month of July at Pacific Grove.

The Church Periodical Club is resuming its activity through the agency of the correspondent, Mrs. Gaillard Stoney, who desires to have sent to her residence, 3294 Jackson Street, as many church papers and as much general literature as possible. Books for general reading and current magazines of recent issue are always especially welcome.

The Rev. Robert Hope, D.D., of All Saints' Chapel, Portland, Oregon, died on June 20th, of pneumonia.

Mr. G. Frank Shelby will, it is said, enter upon work in September as district secretary of the Brotherhood. His districts will be the Assemblies of Newark, Long Island, New York, and Westchester, and he will be maintained in part by them and in part by the National Council. Mr. Shelby has been the highly esteemed and most successful secretary for the Pacific Coast.

The Rev. Floyd J. Maynard, rector of the Church of the Incarnation, Great Falls, Montana, delivered the baccalaureate address before the graduating class of the Montana State University in Missoula, June 3.

The Rev. B. W. R. Tayler, rector of St. George's Church, Schenectady, N. Y., received the honorary degree of Doctor of Divinity, at its recent commencement, from Union College. His work among the students of the college has elicited from its president the highest praise.

The parishioners of Grace Church, Colorado Springs, Col., presented the Rev. Benjamin Brewster with a purse of of $560, on his removal to Salt Lake City, as a token of the esteem in which he is held. Since the coming of the Rev. Mr. Brewster to the parish ten years ago, a debt of about $10,000 has been paid, and a new parish house, costing $12,000, built, on which but a small debt remains.

Rev. Hubert C. Carroll, in charge of St. Paul's Church, Visalia, California, has by hard study secured the degree of Bachelor in Divinity from the General Theological Seminary, the degree having been conferred at the Commencement in New York on May 30. The studies were in the Departments of Liturgies and Ecclesiastical History,—the Comparison of Bastern and Western Liturgies, with special notice of the Book of Common Prayer, and the Conciliar Period of Church History. The Thesis was "The Sources of the Anglican Liturgy, taking the Use of the Church as a Basis." The written examinations were taken at San Mateo, Rev. Prof. J. O. Lincoln acting as examining commission for the G. T. S. We extend our congratulations to Mr. Carroll.

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining."

No defeat is final that does not involve the will.—Frederic Rowland Marvin.

A LOS ANGELES PIONEER

James Fitz-Morris Towell, for thirty years a well-known resident of Los Angeles, entered into the rest of Paradise, July 5, from his home, No. 2217 Figueroa Street, after an illness dating back about four months, when he was stricken with paralysis. He passed away as he had lived, peacefully, surrounded by his family and friends.

Mr. Towell was born in Ardfert, County Kerry, Ireland, in 1825, and when 16 years old came to the United States. He was an orphan, and remained in New York for five years, and then went to Portsmouth, O., where he laid the foundations of his fortune.

In 1849 he was wed to Seva Catherine Green of Staten Island, N. Y., and continued to make his home in Portsmouth. Here three daughters were born. For thirty-nine years Mr. Towell lived in Portsmouth, and then, with an ample fortune, he removed to Los Angeles in 1886. He became identified with the financial circles and was vice-president of the State Loan and Trust Company, which has since become known as the State Bank and Trust Company.

He was closely connected with the wonderful growth of Los Angeles during the last two decades, and was a public-spirited citizen, whose exemplary life was appreciated by his friends.

He was a member of St. Paul's Pro-Cathedral, and was junior warden of the church for years. He was also chairman of the financial committee of the diocese, being in many ways one of the most prominent men in the diocese. The Burial Office was said at his late residence on Saturday, July 7, at 4 p. m.

CURE FOR LOW SPIRITS.

Take one ounce of the seeds of resolution, properly mixed with the oil of good conscience; infuse into a large spoonful of the balsam of patience. Distill carefully a composing plant called others' woes, which you will find in every part of the garden of life. Gather a handful of the blossoms of hope; sweeten them properly with a syrup made of the balm of Providence, and if you can get any seeds of true friendship you will then have the most valuable medicine that can be administered. But you must be careful to get the seeds of true friendship, as there is a weed that much resembles it, called self-interest, which will spoil the whole composition.

Heaven will not stand empty because you refuse to enter.

Nothing shuts men out of heaven but their own choice of evil when they might have chosen good.

Every rejection of the gospel agrees with every other in spirit and motive, though they may in spirit and motive, method of rejection.

I deny self when I hand over the keys of the citadel to the King and say, "Enter and reign in every chamber of the being, in all the possibilities of the soul."—Dr. Campbell Morgan.

SAN FRANCISCO CLERICAL DIRECTORY.

Following is the list of addresses of the clergy of San Francisco as revised since the fire:

Rt. Rev. W. F. Nichols, D. D., Bishop, 2515 Webster Street.
Rev. W. M. Bours, The Bishop's House.
Rev. F. W. Clampett, D. D., Trinity Church, Bush and Gough Streets.
Rev. H. B. Collier, 1312 Guerrero Street.
Rev. J. A. Emery, 2515 Webster Street.
Rev. D. J. Evans, 862 Walnut Street, Alameda.
Rev. W. E. Hayes, 1162 Haight Street.
Rev. E. M. W. Hill, Corte Madera.
Rev. James Hulme, 1032 Adeline Street, Oakland.
Rev. D. O. Kelley, 154 Belvedere Street.
Rev. C. N. Lathrop, 184 Laguna Street.
Rev. S. J. Lee, 306 Second Avenue, Richmond.
Rev. F. B. A. Lewis, M. D., Seabright.
Rev. C. M. Marrack, 864 Fulton Street.
Rev. David McClure, Ph. D., 2306 Vallejo Street.
Rev. W. M. Reilly, 2419 California Street.
Rev. W. T. Renison, 1923 Webster Street.
Rev. L. C. Sanford, 120 Julian Avenue.
Rev. J. P. Turner, 246 Second Street.
Rev. Guy L. Wallis, 1311 Union Street.
Rev. B. M. Weeden, 2009 Jackson Street.
Rev. B. D. Weigle, 750 Church Street.
Rev. M. D. Wilson, 2405 Pacific Avenue.
Rev. W. C. Young, 2606 Durant Avenue, Berkeley.

CHURCH SERVICES.

It is our desire to publish a complete list of the services in the various churches of San Francisco, Oakland, Berkeley, Alameda and other nearby communities. The clergy are cordially requested to send in the correct information for this column.

SAN FRANCISCO

CATHEDRAL MISSION OF THE GOOD SAMARITAN,
Second street, near Folsom—Rev. J. P. Turner, Priest in charge.
Sunday services:
Holy Communion and Sermon, first and third Sundays of month.
Morning Prayer and Sermon second, fourth and fifth Sundays of month, 11:00 A. M.
Sunday School, 12:30 P. M.

TRINITY CHURCH, Bush and Gough streets—Rev. F. W. Clampett, D. D., Rector.
Service in the Sunday School Room at 11 A. M. and 8 P. M. on Sundays until further notice.

GRACE CHURCH, Rev. David Evans, Rector, and
ST. PETER'S CHURCH, Rev. W. M. Bours, Rector.
Are until further notice uniting in a service at the Bishop's House, 2515 Webster Street, on Sunday mornings at 11 o'clock.

CHURCH OF ST. JOHN THE EVANGELIST, Rev. L. C. Sanford, Rector.
Services in temporary building on old site, 15th Street and Julian Avenue from July 1st.
Sundays at 11 A.M.

CHURCH OF THE ADVENT, Rev. C. N. Lathrop, Rector—Services at St. Stephen's Church, Fulton Street, near Fillmore, as follows:
Sundays:
Mass at 8:30 A. M.
Wednesdays and Fridays:
Mass at 8:00 A. M.
Clergy House, 184 Laguna Street; office hours 11 to 12 A. M.

ST. LUKE'S CHURCH, Rev. B. M. Weeden, Rector. Residence, 2009 Jackson Street. Telephone West 5022.
The Church will be rebuilt.
Sunday Services are temporarily held in Calvary Presbyterian Church, Jackson and Fillmore Streets.
Sunday School, 2 P. M.
Evening Prayer, with Sermon, 3 P. M.
Holy Communion at Rector's House, Sundays at 8:30 and Thursdays at 10.

ST. PAUL'S CHURCH, California Street, near Steiner. Rev. W. M. Reilly, Rector. Services on Sundays in Guild Hall until further notice.
Holy Communion every Sunday, 7:30 A. M.
Sunday School, 9:30 A. M.
Morning Prayer. Celebration of Holy Communion on first Sunday in the month, 11:00 A. M.
Evening Prayer, 3:30 P. M.

ST. STEPHEN'S CHURCH, Fulton Street, near Fillmore. Rev. Cecil Marrack, Rector.
Regular Services:
Holy Communion, 8:00 A. M.
Sunday School, 9:30 A. M.
Morning Prayer, 11:00 A. M.
Evening Prayer, 8:00 P. M.

HOLY INNOCENTS' MEMORIAL CHURCH, Fair Oaks Street, near Twenty-sixth Street. Rev. Henry B. Collier, Rector. Church uninjured by the quake.
Sunday Services:
Holy Communion, at 7:30 A. M.
Sunday School at 9:30 A. M.
Morning Prayer at 11:00 A. M.
Bible Class at 6:45 P. M.
Full Choral Even Song at 7:45 P. M.
Week Days:
Thursday—Holy Communion at 9:30 A. M.
Friday—Litany at 9:30 A. M.
Evening Prayer at 7:45 P. M.
Baptisms may be arranged for any day and hour at the Church.
The Rectory: 1312 Guerrero Street.

ALL SAINT'S CHURCH, Waller Street, near Masonic Avenue. Rev. W. E. Hayes, Rector. Residence, 1162 Haight Street.
Sunday Services:
Holy Communion (except the first Sunday), 8:30 A. M.
Sunday School 9:30 A. M.
Morning Prayer (Holy Communion first Sunday), 11 A. M.
Evening Prayer, 4:00 P. M.
Holy Days:
Holy Communion, 11:00 A. M.
Other Services announced.

OAKLAND.

CHURCH OF THE ADVENT, Twelfth Avenue and East Sixteenth Street. Rev. Jerome F. Trivett, Rector.
Sunday Services:
Holy Communion, every Sunday, 8:00 A. M.
Holy Communion, first Sunday, 11:00 A. M.
Morning Prayer and ante-Communion, 11:00 A. M. second, third, fourth and fifth Sundays.
Sunday School, 9:45 A. M.
Evening Prayer every Sunday, 7:45 P. M.
Holy Days:
Holy Communion, 10:00 A. M.
Fridays:
Litany, 3:30 P. M.
Mr. H. M. Craft, Superintendent of Sunday School.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—John Wesley.

God's acts are God's speech. Once He spoke by the cross, now He speaks by His providences.—Rev. J. Howell Jones.

DECLINE OF THE RELIGIOUS LIFE OF THE HOME

It has been affirmed that the religious life of the home for the past twenty-five years has distinctly declined. This means, if it means anything, that the personal religion of parents is not as conspicuous and as influential in the household to-day as in former years. Of course, we do not mean as offensively conspicuous as was the religion of the Scribes and Pharisees. That never was the case among genuine Christians. We mean so conspicuous in the government of tongue and temper, and in the observance of religious duties as to be observed by every member of the family. In this sense, our Lord justifies a full exhibition of one's religion. A Christian is fatally recreant to duty who does not at all times and everywhere, at home as well as abroad, exemplify the doctrines of the Gospel.

The decline of family religion means that there has been a failure to instruct the children. No duty of parents is more clearly commanded than this. The time was, and not very far back, when this was the rule in Methodist households. In many families the children were gathered together, especially in the evening, and all engaged in worship. Nothing was better adapted to impress youthful minds and hearts. The Sabbath was a day for general instruction—if not by catechising, it was by reading the Scriptures and singing. Books adapted to young people were largely read. The "Dairyman's Daughter," "Peep of Day," "Precept Upon Precept," "Pilgrim's Progress," and others that might be named, were popular and useful. They are out of date, but have been superseded by others—perhaps as good, but not better. If they are not put into the children's hands, "sin lieth at the door."

If there has been a decline in family religion—let every father answer for himself—how shall we account for it? Shall we attribute it to a decline in personal piety? This is not affirmed. Christian parents are perhaps as consistent now as at former periods. In some things there has been improvement. Do we miss the mark when we say, parents attaching importance to the Sunday school, and turning over to it the instruction of their children, have not felt the importance of home training, as did their fathers before them, who had no such help as the Sunday school affords? This, whether it accounts for the decline of family religion or not, is a fatal mistake.

If fathers and mothers are not as actively religious as some they should be, and do not diligently instruct their children in the knowledge of God, how will they answer at the bar of final judgment?—Exchange.

It is one of the great delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.—Rev. Dr. Minot J. Savage, Unitarian, New York.

LITERATURE OF THE DAY

A Reassurance. Bishop Doane. Church Record Press, Albany, 25 cents net.

This utterance justifies its title. With perfect calmness and judicial impartiality the Bishop reviews the more distinctive phases of what is termed "The Higher Criticism," and shows that The Faith is quite as likely to last through these trials of its validity as it has emerged triumphantly from every former attack—throughout the centuries. Eighteen pages of a pamphlet do not afford space for much or elaborate argument; still a good deal has been packed into them, and nothing superfluous. The chapter, "Words and their Meaning," is especially pertinent. For words are used in the loosest fashion, and half the trouble in all theological controversies arises out of this. In the meantime, the fearful for the Faith have more need to strengthen their own than to fancy that Christ's faith is being shaken by the critics. We do not believe that the men of the Higher Criticism are seeking to destroy the truth, rather the other way. Whatever mischief is being done in the way of unsettling belief is the work of the dilettante, amateurish critic who has more confidence than scholarship, more anxiety to assert intellectual liberty than desire to recognize personal limitations; and if he happens to be a clergyman, the aptitude to air his nebulous conclusions at the expense of his personal obligations. We commend this pamphlet to the fearful; and both to them and the wavering we would strongly urge the careful reading of Dr. Sanday's recent Life of Christ, as the best and sanest exposition of the truth taught in the New Testament. H. H.

Christus Redemptor. Helen Montgomery. The Macmillan Co. 50 cents.

This the latest issue of a series dealing with Missions in every part of the world, and is "an outline study of the Island World of the Pacific." It is a brief, very much condensed account of the Missionary work of various Churches. There are examination questions at the end of every chapter, but for what purpose we are not informed. H. H.

The Coniston. Winston Churchill. The Macmillan Co. $1.50 net.

Mr. Churchill never fails to rise a long way above the crowd of the day's fiction mongers, who, most of them, write to supply the popular demand for the newest novel, and are finely disdainful of any obligation to shape their work into conformity with literary canons of style or coherency. Like Trollope, only barren of his talent, so many pages a day must flutter off the typewriter; and what's the odds, so long as the vacuous stuff finds buyers?

Coniston bears the same witness to careful construction that its predecessors did. There is a legitimate process of evolution, clearly manifested in every step and action of the characters who work out their destiny and influence that of others in the New England town of Coniston. The author has put them on the "Board of nights and days," but the moves seem to be the product of their own personal volition rather than the arbitrary purpose of their creator. There is a love story of two generations, mother and daughter; and there is also a deliciously quaint flavor about the first as of the "One Hoss Shay" era, — the fragrance of simpler, possibly better, days. But however that may be, the two Cynthias are distinctly a great accession to the ranks of the many who come out of the "Nowhere" of the novelists to abide with us, among the most pleasant and unforgettable of guests. But Jethro Bass is the dominant personality of the book. At first he seems barely more than a very ordinary village yokel; still there is a finely insinuated suggestion of capacity even from his first appearance. He lives and dresses in the most primitive fashion, but sets himself to the gain of political influence by a way, honest enough in itself, but a way wherein he is never quite at ease with himself. The story of his final renunciation; the strenuous political fight antecedent to it; how in the very crisis of assured victory he withdrew and handed the gains to his most bitter enemy, and for what consideration: all this is splendidly told. Yet, even better than this, told with fine art and with rare delicacy of insight, is the effect of this upon his relations with the second Cynthia. The book may be unreservedly commended to those who, beyond the natural desire to find a novel interesting, care for literary work done with conscientious, painstaking and "with Brains, Sir." We must say a word for the illustrations by Miss F. S. Shinn, which are not of the usual perfunctory kind, but give one the impression of being drawn from life. Especially the head, page 99, which is a wonderful bit of drawing. H. H.

MAGAZINES.

The June *Records of the Past* discusses Sacred Springs in the Southwestern States, and is extremely interesting. So also is a paper on Terra Cotta Lamps.

McClure's for July has a very graphic account of the Earthquake by H. A. Lafler, a Kipling instalment, more of the Story of Life Insurance, which is not a record of men in whom was no guile; and the usual short stories.

The *Atlantic Monthly*, as distinctive in its sober, self-respecting cover, as it invariably is in its contents, has a remarkably good list of articles, and stories that will bring joy into many a summer's hour of leisure. The autobiography of a Southerner since the Civil War is told with a charm that will ensure its perusal; Mr. Crothers puts the "Ignominy of Being Grown Up" in a new light; a Hull House Play; aspects of Journalism; an American view of British Railways; Napoleon as a Booklover—are all well worth reading. Among the stories, one has always reason to be grateful for anything from Agnes Repplier, and "An Unconventional Mourner" is one that ought to be well digested by the many who are so morbidly and often so Parisaically punctilious of what passes for mourning. Half the contents, and those in a diluted form, might well satisfy the ordinary magazine appetite,—omniverous, rarely critical.

H. H.

LITERARY NOTES.

"The Social Law of God": Sermons on the Ten Commandments, by the late Rev. E. A. Washburn, sometime Rector of Calvary Church, New York, has just been republished by Thomas Whittaker in a new and cheaper form.

The recent lectures delivered by the Rt. Rev. William Paret, D. D., Bishop of Maryland, on the Reinicker Foundation, under the title of "The Place and Function of the Sunday School in the Church," will be very shortly published by Mr. Thomas Whittakor.

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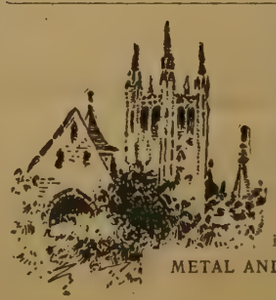

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It is the darling of our eyes, the crown of our desire;
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs,
And sometimes I can't help thinking when we reach the regions blest,
That the men will get the toiling and the Ladies' Aid the rest.

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APRIL 1, 1906.

WHAT ARE THEIR FRUITS?

The Spanish Inquisition succeeded within a very few years in stamping out heresy in Spain. No factor contributed more largely to the moral and mental deterioration of the race. The Spain of to-day is a living witness to the success of heresy trials.

We do not mean to classify with the inquisitors of the Holy Office those well-meaning men who from time to time bring the Church of to-day into the turmoil of a heresy trial. They differ in many ways. The Inquisition was not satisfied with excommunication. The modern man is. The Inquisition is suspected of desiring to save the souls of its victims. We do not think the modern man is justly liable to such suspicion. There are many other points of difference, but there is one point of resemblance. The results of the Inquisition were disastrous. The results of a heresy trial cannot be favorable to the very cause which it endeavors to strengthen.

Let us look dispassionately at the matter in the light which history and experience throw upon it. The cause which the trial is to strengthen is the cause of truth. The trial is supposed to be a defense of the truth, or an attack upon the enemies of untruth. The Church is involved because the Church is representative of and witness to religious truth. The question is, then, of the actual effects of a heresy trial upon the Church and upon the spread of religious truth. We shall assume a trial in which the defendant is convicted and sentenced. The same would be true in lesser degree if he is acquitted. What follows? We answer: In the one case, injury to the Church and to the wholeness of the truth; in the other, injury to the truth, and therefore to the Church.

The one case is that in which, as sometimes happens, the larger measure of truth turns out to be on the side of the heretic. The publicity which has been given to the discussion spreads the new teaching with double rapidity. The particular truth does not suffer. But the *wholeness* of truth does, for the Church is at once condemned. She stands before the bar of intelligent open-mindedness as an obstacle to progress, as impervious to light. She loses the loyalty of thousands. She lays herself open to the kind of an indictment which, in fearful detail, is found in Andrew White's "Warfare of Science and Theology." A generation ago the real triumph lay with Colenso, but it cost the Church no man knows how much in loss of those who love the truth. It is but a little over a decade since the Presbyterian Church learned, or failed to learn, the same lesson. The truth of God will always win, but God help His Church when she stands against that truth! The heretic lives on to plague her. What would not the Roman Church give to be able to blot the name "Galileo" from her history?

The other case is where the Church is right and the heretic is wrong—or, let us say, where the larger measure of truth lies with the Church. The heretic is driven out, but truth and Church alike suffer. The questions which the heretic raises are everywhere discussed. The same reasonings which have led him to his conclusions will satisfy countless other minds. People who otherwise would never have considered the matter at all will be led astray. People who pose as broad-minded will accept his position because they think it must be right. People who always will cry to the defense of the under dog. To make it concrete: Suppose that the cry of heresy had not been raised, and no investigation instituted in the case of Dr. Crapsey, what would have happened? Nine-tenths of the people who heard the sermons on "Religion and Politics" would never have had any idea that they were listening to what might be accounted heresy, and we doubt if more than a very few hundred would have read the book. Now, right or wrong, the opinions of the book are given a fictitious importance, and many are led to accept them, to whose attention they could otherwise have never come. If, then, those opinions are really destructive of the Christian religion, think of the number of souls for whose straying into the paths of error the authorities of the Church become responsible. If the Church is to save souls by the truth, she cannot better defeat her own mission than by a heresy trial.

It is true that the Bishops are under vows to drive out erroneous doctrine. It is true that the clergy are pledged to the same work. But ordination and consecration vows do not pledge men to take foolish methods instead of wise ones to achieve this end. At least, it is not so written.

The Church must drive out erroneous doctrines. But she can do that best by simply witnessing to the truth. Her creeds, her liturgy, her traditions, the Scriptures, show forth her teaching. To those as norms all individual "heresies" are constantly referred, just as the ordinary standards of Christian life are constantly referred to the life of Christ. And as they are referred, if they cannot adjust themselves to the standard, if they cannot reflect the white light of the truth, they simply wither away. Tri-theism and Docetism, if we may use the latter term to mean the failure to recognize the true Humanity of Christ, have always flourished in the Church; but she has been serenely confident that such errors must in the end fade away. Why can she not take the same wise course in reference to other errors? As we have said, no vows pledge a Bishop or priest to take a foolish way instead of a wise one.

A PRACTICAL TEST.

The Bishop of Los Angeles, in his sermon at the Convention of the Diocese of California, pointed out that for three centuries the Church had no recognized and final standard of doctrine. She got along very well without it. She had her hands full with the practical work of conquering the world.

It is a suggestive thought in the present emergency. The time, the energy, the thought, of the Church are to be consumed in trying a man for heresy. It is, to be sure, a local diocesan affair in its technical form, but actually the whole Church is involved. This is to be done, although the Church's teaching is perfectly safe if it is the truth of God, and nobody wants it if it is not. This is to be done, although there is vast practical work waiting—work of infinite importance to the saving of souls—and the matters at issue seem to have but a very slight touch upon life. This is to be done, although vast numbers of Christians are living in complete neglect of some of the most ordinary and fundamental principles of the Christian life. They need teaching, they need help, they need power in these definite ways, and we are proposing to divert their minds to matters which count but the slightest.

We do not minimize true doctrine. We believe it is essential. We count the obligation to "sound doctrine" as serious as that to sound living. It is absolutely essential that truth should go hand in hand with righteousness. The talk about "life" as if it were independent of "truth" is utterly vapid. But we cannot forget that *sound* doctrine is in its original "healthy" doctrine, and that the first and immediate test is of the effect in producing a "healthy" moral life. The matter is a matter of proportion. The Church and truth will in the end gain infinitely more from the erratic and perhaps really unorthodox priest who is utterly unselfish, devoted, and true, than from many a one whose orthodoxy is unimpeachable. The cause of Christ suffers far more from the bad-tempered priest, the priest who lives in practical schism from his fellows, the selfish priest, the lazy priest, the domineering priest, the priest who will have no other way in the parish than his own, the worldly-minded priest, than from the priest who has slipped a little his intellectual moorings. We think that if there were more "godly admonition" in respect to the violation of some other ordination vows we could safely trust those relating to doctrine to the adjustment of time. Is it too late for some better understanding of proportion to prevail?

SACRAMENTO.

Bishop Moreland visited St. Paul's Benicia, on Sunday morning, March 18. The congregation was large and the earnest sermon was devoutly listened to, the Bishop preaching with his usual force and impressiveness. The rite of Confirmation was administered to a class of fourteen. The offering amounted to $45, of which $21.80 was designated for the Bishop's missionary operations in the district.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

The Board of Missions met at the Church Missions House on Tuesday, March 13, the Bishop of Albany, Vice-President, in the chair. There were present twelve Bishops, ten Presbyters, and nine laymen.

The Treasurer reported that there had been an increase of $28,395.23 for the six months of the fiscal year, as compared with the same term last year, in contributions. Of this increase, $17,584 came from parishes, individual offerings and Sunday-schools. The total amount of contributions applying upon the apportionment to March 1 was $260,161.87.

The Rev. Herman Page, Rector of St. Paul's Church, Chicago, was elected to membership in the Board in the room of the Rev. Dr. Williams, now the Bishop of Michigan.

It was, on motion,

Resolved, That the Board of Missions discontinued the appropriation to King Hall for the sake of consolidating the work among the southern Negroes, and that it does not intend by this action to withdraw its sympathy or approval from the institution."

Information was received from the Rev. Jules L. Prevost that he was purposing to sever his connection with the Society, at least temporarily, about the first of September, in order that he might complete the course in the study of medicine which was interrupted by his appointment to Alaska fifteen years ago.

Six of the Bishops having domestic missionary work under their jurisdiction made requests to the Board with regard to apointment of the Bishop of Sacramento for work among the Japanese to meet an emergency.

The Bishop of Porto Rico wrote that Senorita Martinez was about to begin the school at Mayaguez with forty pupils. The Rev. Mr. Mitchell now has five congregations and three Sunday-schools on his hands. It is manifest that he must have help directly. He himself says that a good deal has been accomplished during the past year, conditions being very favorable. He speaks particularly of the Spanish services at San Juan and of the services at the naval station, concerning which he feels encouraged. The Bishop is proposing on April 1 to transfer Miss Fordham from La Carmelita to the assistance of Miss Cuddy at Ponce, who has forty-five pupils now and it is likely that she will have eighty soon. Assisted by the Rev. Messrs. Watson and Count, who were at Ponce on a visit, on February 15 the Bishop advanced to Priest's Orders the Rev. Leonard Head. The service was in Holy Trinity Church, Ponce.

Bishop Brent informed the Board that he had laid the corner-stone of the cathedral church in Manila, and promised further particulars.

The Board, turning its attention to Missions in the East, was requested by the President of the American Asiatic Society to name a member of this Board to appear with them at a hearing in Washington the next day before the Committee on Foreign Affairs of the House of Representatives to urge favorable action upon the Foster Bill defining more strictly the classes of Chinese intended to be affected by the Exclusion Act. Whereupon the Right Rev. the Bishop of Rhode Island was so appointed.

The Bishop of Washington and the Rev. Dr. McKim were formally requested to visit the Commissioner of Indian Affairs with regard to the present use of Indian moneys for school purposes.

The Bishop of Hankow wrote that he had had an interview with a Chinese merchant whose son had become a student for the ministry, who said that he did not wish to influence his son but would give him up to the guidance of God. When the Bishop informed him that his son had already so determined, the merchant rejoined: "Good! I do not crave wealth or fame for him, let God's will be done in him." The boy is the prize scholar in his class, and the Bishop says that his father's position under the circumstances means as much devotion for him as for the son, and adds: "I cannot help thinking that there was a proof of the working of the spirit of Christ in the hearts of both the father and the son, for here, as in America, the family of a candidate for the ministry is likely to be indifferent, or else actually hostile to the devotion of the young man of education and ability." Bishop Roots also said that two more of the graduating class of Boone College had sought baptism, when there would be left only one non-Christian among the seven first graduates of the College. Authority was given to the Rev. Frans E. Lund, now in this country, to make appeal before the Church for $5,500 for the purchase of land and the completion of buildings for the station at Wuhu, according to the plan approved by the Bishop of Hankow. The appointment by Bishop Roots of Mr. George Frederick Bambach of New York as a missionary in his district was formally approved, to take effect upon his ordination on Trinity Sunday to the Diaconate. By request of the Bishop Miss Edith Hart of Washington, D. C., and Miss Harriet M. Bedell of Buffalo, N. Y., were appointed missionary workers, to be supported by the Woman's Auxiliary United Offering, the appointment of the former to take effect upon her graduation this spring from the New York Training School for Deaconnesses, and of the latter "after a year's training and testing in a Deaconness House."

The Bishop of Mexico informed the Board of the adoption by the Synod of the Mexican Church on the 13th of February of the following preamble and resolutions:

Whereas, The Protestant Episcopal Church of the United States of America, in General Convention assembled in October, 1904, having asked our consent, elected as Missionary Bishop of Mexico the Rev. Henry D. Aves, who afterwards was duly consecrated; therefore,

Resolved, (1) That the Synod of the Mexican Episcopal Church recognizes the Episcopal authority of the Right Rev. Henry D. Aves, and requests him to receive all its presbyters and ministers and congregations under his episcopal care and guidance.

Resolved, (2) That the Synod of the Mexican Episcopal Church makes this petition in the understanding that according to the spirit of the covenant entered into by the Mother Church and the Mexican Episcopal Church in 1875, the presbyters, deacons, and lay delegates of our congregations will be in future, as they have been in the past, active members, with voice and vote, of the legislative body of the Church.

The Bishop further adds: "Upon full assurance of their conformity with the doctrine, discipline and worship of the American Church, and of the obedience to the Constitution and Canons of the same, I responded affirmatively to their petition." The presbyters are to bring the Missionary Bishop of Mexico Letters Dimissory, and he is to receive them canonically under his episcopal care and guidance, when the Bishop of Washington's resignation as Provisional Bishop will be accepted by Bishop Aves on behalf of the Mexican Episcopal Church. After the passing of the unity resolutions the "Gloria in Excelsis" was heartily sung, and, the Bishop says, "by no one with profounder feelings of

grateful jubilation than those of your humble servant, for I am persuaded that the gathering together of our strength around a common center of union and authority, cemented by feelings of mutual respect, sympathy, and interest, will redound to the blessing of all who are to dwell together in this land." The Synod before adjourning sine die passed two resolutions of grateful appreciation of services rendered by Bishop Satterlee and Mrs. J. H. Clark, President of the Mexican Central Committee. They are sending to the former a witness-stone of Mexican onyx, suitably inscribed, contributed to by every baptized member of the Church, which is to be built into the wall of the National Cathedral, and to Mrs. Clark "a piece of fabric from the native loom, with suitable inscription interwrought."

By request of Bishop Knight, Mr. J. M. Lopez Guillen, a candidate for Holy Orders, was employed as missionary at Guantanamo, the stipend having been already appropriated.

A resolution was adopted, authorizing the officers of the Society to receive money for the famine sufferers in Japan, to be disbursed in the field through its own agencies.

The Audit Committee reported that they had caused the books and accounts of the Treasurer to be examined to the 1st inst., and had certified the same to be correct.

THE CONVENTION OF STUDENT VOLUNTEERS.

If Disraeli could have been present at the Fifth International Convention of Student Volunteers, which met at Nashville, Tenn., February 28 to March 4, he would have substituted "world" for "nation" in his famous aphorism: "It is a glorious thing to see a nation saved by the spirit of its youth." It was a convention with a world horizon, a world-atmosphere, a world-constituency, a world-interest, and a world-purpose. It was the kind of convention in which provincialisms, sectional, sectarian, racial, and of every other kind, die a speedy death. To sit and listen to what was said on that platform, where men from the ends of the earth met and discussed from every conceivable standpoint the Christianization of the race; to get sight of that vast sea of student faces aglow with religious conviction and spiritual fervor; to hear statesmen, diplomats, editors, college professors, ministers, missionaries, Christian workers, representatives of well-nigh every phase of human activity, as well as of all organized agencies for the propagation of the Gospel, plead the cause of Christ's conquest of the world, and to be caught upon the tide of conviction and enthusiasm which all this created, was to have the experience of a lifetime. There were about 4,500 delegates from 1,000 of the leading colleges, universities, and seminaries of the United States and Canada. In addition to the delegates, there was an immense crowd of visitors. . . . No part of the program as to the speakers was given out in advance; and this, while not always pleasing to an element that wanted to hear some certain speaker, emptied the convention of the last vestige of sensationalism, and effaced the speaker with his message. The program, however, was never disappointing. The themes for discussion had been well wrought out, culminating and reaching a climax in a tremendous appeal for personal consecration, surrender and enlistment. There were no speeches of welcome from the mayor of the city, or the governor of the State, or distinguished citizens. From the moment it was called to order until the closing benediction Sunday night no time went to waste. There were about five hundred ministers and theological professors present, perhaps an equal number of theological students, or students who have the Gospel ministry in view, and about two hundred missionaries. Perhaps as striking a session as any was that when the British Embassador, Sir Mortimer Durand, delivered an eloquent and discriminating address on "Christian Missions as Important as Diplomacy." Sir Mortimer's father went out to India in the same ship with William Carey, and on the voyage they twice suffered shipwreck together. The Embassador, who has spent several years in the East, paid a glowing tribute to the character and services of the missionaries. . . . One night, in a few minutes, an offering was taken for the work amounting to more than $84,000. The needs were clearly stated; a few verses of Scripture were read; a prayer was offered, and the $84,000 came. When shall we learn that the mightiest appeal, even for money, is the appeal which throws a man back upon his relations to God? . . . It was a convention great in size, but its size was the least thing about it. It was great in its generosity, its intelligence, its earnestness, and in many other ways and things that cannot be mentioned. It seems to me that it was greatest of all in what for lack of a better word I call its vision. . . . There is a splendid audacity in the motto of the Student Volunteers: "The Evangelization of the World in this Generation." After attending the Nashville Convention it does not seem an unreasonable audacity. It is a possible goal. Let the regular army catch step and keep time with the volunteers, and the next twenty years will witness a missionary epoch that is without parallel since apostolic days.—Dr. Vance in "Christian Endeavor World" (abridged).

STARVING AND FREEZING IN JAPAN.

To the Editor of the "Japan Mail"—

The Japanese newspapers have correspondents out in the famine districts, and their tales of woe and misery fill column after column of the Japanese press. A recent report of one of these correspondents said that "the number of those who have already starved to death and of those who are now at the point of death because of starvation is not small." We foreigners have no first-hand knowledge of any of the former class of cases, but the Sendai papers give names, addresses and details of a number of deaths by starvation and freezing.

In the north this is an exceptionally cold winter. For the first time in many years horses have been carrying their burdens across the Kitakami River on the ice. There has not been one warm day for several weeks.

Last summer we wondered where all the rain came from. For thirteen days the sun did not shine, and at night we could not see the moon or stars. At last we would think it was about to clear up, but the next day it would rain harder than ever. Now we wonder where all the snow can come from. About two weeks ago we had the deepest snow of recent years; although little of that snow has yet melted, excepting along the road, snow has fallen several times since.

In many places the public relief works have, of course, been suspended. A hundred thousand able-bodied men and women would to-day be given employment on these public works had not the snow suddenly put a stop to such measures of relief. These are the self-respecting class, able and willing to do any kind of work to keep from starving, but despite the best efforts of the Government to provide employment many must against their wills be idle.

Very careful investigations have been made and it is found that in these three provinces there are from 25,000 to 40,000 sick and aged persons and helpless children, not one of whom can support himself by his own labor, and who must be helped for some months whether it snows or not and no matter if the weather is cold or hot. But how bitter is their lot in this severe winter.

This morning at 10 o'clock it began to snow again, and since then nearly a foot of snow has fallen. When there is a storm we can hear in Sendai the roar of the sea, nine miles away. To-night we hear the roaring of the waves. A storm is raging without and no doubt the wintry blasts bring terror to many a heart. Even though not even one should freeze to death to-night, will it be possible to-morrow and the next day and the next to reach all with food before even one starves to death?

WILLIAM E. LAMPE.

Sendai, February 10, 1906.

The subjoined letter explains itself:

Consulate of Japan,
Rooms 10-12, 420 California Street,
San Francisco, Cal., March 22, 1906.

Rev. David Evans, Grace Episcopal Church, San Francisco, Cal.—Dear Sir: I beg to acknowledge receipt from you on this date of the sum of $40.25, generously contributed by you and the members and congregation of Grace Church for the benefit of the famine sufferers of Japan. I beg that you will accept my thanks for the same and that you will express my gratitude to all who have aided. Please be assured that this bread which you are so generously casting upon the waters will come back to you many fold in the gratitude of my countrymen everywhere.

With other funds, the money you have handed to me will go forward to the committee having relief measures in hand, by the steamer departing from San Francisco to-morrow.

Again thanking you, I remain.

Very truly yours,
K. UYENO, Consul of Japan.

PRESENTMENT OF REV. DR. CRAPSEY.

As already published, the Standing Committee of the Diocese of Western New York has unanimously presented the Rev. A. S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y., for trial. The presentment is made under the diocesan canons and ordinances, which authorize the Bishop upon receiving such presentment to examine and allow or disallow it at his discretion. He has already allowed it and delivered it to the chancellor of the diocese with an order directing the Ecclesiastical Court, a body elected annually by the diocesan convention, to convene and try the accused. The accused is cited to appear before the Court. One or more of those signing the presentment may appear in person and by counsel to conduct the prosecution, and the accused may also be represented by counsel.

The members of the Ecclesiastical Court at the present time are the Rev. Chas. W. Hayes, D.D.; Rev. Walter C. Roberts; Rev. Chas. H. Boynton, Ph.D.; Rev. C. Morton Sills, D.D., and the Rev. Francis S. Dunham, Ph.D. The defense has the right of peremptory challenge against two members of the Court at its option, and any members thus challenged are supplanted by new members to be named by the Standing Committee upon the nomination of the Bishop. One such substitute may in turn be challenged and the new vacancy filled in the same manner. The Court is cited to meet at the parish house of St. James' Church, Batavia, on April 17th at 11 o'clock.

The presentment includes two specific charges, each being made under two specifications. Charge No. 1 is brought under Canon 23, Sec. I (b) of the General Digest of Canons, authorizing presentment of one "Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church." Specification No. 1 under that charge relates the fact of the delivery at St. Andrew's Church of sermons, afterward published in a volume, "Religion and Politics," from which fifteen different paragraphs are quoted in the specification. The paragraphs quoted that are most direct in their alleged heresy, are the following:

"1. Seventy-three years after the death of Julius Cæsar, fifteen years after the death of Octavianus Cæsar, called Augustus, in the reign of Tiberius Cæsar, Jesus of Nazareth, the son of Joseph, a carpenter of Galilee, laid aside the tools of His trade and went down to the crossing of the Jordan, near Jericho; attracted by the preaching of a new and strange preacher, who was stirring up the people by his vigorous denunciations of the evils of the day, calling the people to repentance and proclaiming the immediate coming of the Kingdom of God." (Page 31.)

"8. Jesus did not succeed because He was born of a virgin or because He was reported to have risen bodily from the dead. These legends concerning Him are the result, not the cause, of the marvelous success of the man. These stories were told of Him only because the simple folk could in no other way adequately express their conception of the greatness of Jesus. Only a virgin-born could be as pure as Jesus. Only a Son of God could be as great as Jesus. Only a life more powerful than death could have the strength of Jesus. The creeds of Christendom are of value, not as historical statements, for the primitive and mediæval Christian had no historical sense." (Page 83.)

"12. The religion of miracle which the primitive imagination created held full possession of the world down to the beginning of the scientific era; which era may be roughly dated from the publication by Copernicus of 'De Orbium Cœlestium Revolutionibus,' in 1530, which affirmed the fact of the revolution of the earth on its axis and its annual journey around the sun. From that day to this the religion of the reason has been in conflict with the religion of the fancy and truth has been contending with imagination. Slowly, but surely, scientific reason has reconstructed the universe. It has driven the vast horde of ancient gods and demons into the limbo of things impossible. It has made the primitive miracle incredible, because the ancient miracle and the modern conception of law cannot co-exist in the same mind." (Page 286.)

"14. In the light of scientific research, the founder of Christianity no longer stands apart from the common destiny of man in life and death, but He is in all things physical like as we are, born as we are born, dying as we die, and both in life and death in the keeping of that same divine power, that heavenly Fatherhood, which delivers us from the womb and carries us down to the grave. When we come to know Jesus in His historical relations, we see that miracle is not a help, it is a hindrance to an intelligent comprehension of His person, His character, and His mission. We are not alarmed, we are relieved, when scientific history proves to us that the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation." (Page. 288-289.)

It is charged in this specification that the passages quoted are intended to express the presbyter's disbelief in and to impugn and to deny the following doctrines, to wit: That Jesus Christ is God; that He was conceived by the Holy Ghost; the doctrine of the Virgin Birth; the Resurrection of Our Lord; and the Blessed Trinity.

Specification No. 2 deals with entirely new matters, not heretofore under investigation, and alleges as follows:

"That on or about the thirty-first day of December, 1905, the said presbyter did openly, publicly, and privately utter, avow, declare, and teach, doctrines contrary to those held and received by the Protestant Episcopal Church of the United States of America, by the delivery of a sermon on said date in the course of which, among others, he made in substance the following distinct statements:

"1. 'Jesus was born of parents belonging to the middle class.'

"2. 'He was born of a simple father and mother.'

"3. 'He was the son of a carpenter.'

"4. 'The fact that the early Christian predicted a miraculous birth of Jesus was to be regarded as one of the greatest misfortunes that had ever befallen mankind.'

"It being intended by the said language, words, and terms to express the presbyter's disbelief in and to impugn and deny the following doctrines, to wit: that Jesus Christ is God, that He was conceived by the Holy Ghost, doctrine of the Virgin Birth, and of the Blessed Trinity."

Charge No. 2 charges the defendant, under sub-section (f) of the same canon, with an "act which involves the violation of his ordination vows," and is supported by two specifications.

Specification No. 1 alleges the facts included in both specifications of Charge No. 1, and maintains that these utterances and conduct violate and break the constitutional Declaration signed by a priest prior to ordination, and also the ordination vows as to ministering and teaching, which are quoted in extenso.

Specification No. 2 alleges:

"That upon many occasions during the years 1904 and 1905 the said presbyter did publicly use the liturgy of the Church, as set forth in the Book of Common Prayer, and did minister to many people the sacraments of the Church, and we charge that by his conduct in so doing, taken in connection with his public utterances, above quoted, he violated and broke the following ordination vows taken by him, to wit:" naming the vows as to life and attitude.

The presentment is dated February 23d, and is signed by each member of the Standing Committee, except Mr. Nathaniel Rochester, who was absent from the sessions by reason of illness and has since died.

The chancellor of the diocese, who acts as legal adviser to the Court, is Judge Selden S. Brown, Surrogate of Monroe County. It is informally announced that Congressman J. Breck Perkins will act as counsel for Dr. Crapsey, and that Hon. E. M. Shepard of New York City will be associated with him. Mr. Shepard is a widely known lawyer and was the Tammany candidate for Mayor in his home city against Seth Low. It is also reported that Arthur Lewis of Boston may act in a similar capacity.

The general canon of the last General Convention providing for a Court of Review may conceivably be brought into play should there be an appeal beyond the diocesan court now summoned. The appeal would be to the Court of Review for the Second Judicial Department of the Church, the members of which are the Bishop of New Jersey, the Rev. W. R. Huntington, D.D., of New York; the Rev. R. F. Alsop, D.D., of Long Island; the Rev. A. B. Baker, D.D., of New Jersey; Hon. Charles Andrews of Central New York; Mr. Frederick Adams of Newark, and Mr. Marcus T. Hun of Albany. This Court of Review, however, is estopped by a proviso in Section V, from determining "any question of doctrine, faith, or worship until such time as there shall be an ultimate Court of Appeals," which latter has not yet been established. Consequently, should diocesan proceedings be completed before General Convention shall have set forth such an ultimate Court of Appeals, as it is likely to do in its next session of October, 1907, the decision of the diocesan court in the present case will be final as to matters of doctrine, and appeal could be only as to questions of fact.—From "The Living Church."

THE CLOSING CONFIRMATION RUBRIC.

Preaching in St. Stephen's Church at the United Services, Dean Hodges took occasion to state this Church's position with regard to the admission to the Holy Communion by our clergy of persons who are not confirmed, and a small flurry of excitement is said to have been caused by his statement. As a matter of fact, however, the Catholic position is even broader, if we may use the term, than Dr. Hodges indicated; or, rather, the ground for his position is firmer than he alleged. The difficulty is that neither our clergy nor our people get any definite instruction as to the difference between what is Catholic and what is Anglican or Episcopalian; and hence they are apt to confuse the former with the latter and to argue that, because we do this or that, it is therefore a "Catholic practice" in the sense of being obligatory upon all. In reality our practice of Confirmation is very modern and very limited in its area, being confined entirely to Anglican and Scandinavian Christendom, though it has analogies in non-Episcopal Germany, and in recent times has reacted upon Roman usage and tended to bring the Latin rite into closer harmony with our own.

In the early Church, Confirmation was universally administered in connection with Baptism, and in the West it came to be so identified with it as to lose completely its specific

character. As Warren says in his study of the ante-Nicene liturgies, "An imposition of hands is to this day retained in the Roman Church as part of the Baptismal office, but it disappeared for centuries from the Order of Confirmation"; and it is only since the Reformation that the Roman use has approximated to the Anglican. What is peculiar to our rite is the age at which it is administered and the part taken by the candidate in coming, of his own volition, into the full communion of the faithful. In other words, the will and the consciousness of the recipient are assigned an importance which is lacking to the rite as administered in the East, and is less pronounced in the Roman usage even as modified by its contact with the Anglican. It is to the young life as entering into its heritage of personal responsibility that this Church makes her appeal, rather than—as in the Greek and modifiedly in the Papal Church—to the unconsciousness of childhood. This difference of attitude is in reality the difference between the conception of a change wrought *in us* and the conception of a change wrought *for us*, by an act in which we have no conscious part; and it is interesting to note that the compilers of the English Confirmation Office drew for their materials, so far as they drew at all, upon Teutonic and not upon Latin sources. It was to the Consultation of Hermann of Cologne that Cranmer was indebted for so much of our present use as was not originally Anglican, and it is instructive to observe that the name of the rite in the mediæval Roman Church is not Confirmation, but "Consignatio," the emphasis being put, not upon the "laying on of hands" (which was actually omitted for centuries), but upon the "signing with the sign of the cross."

When we come to examine the practice of the Church in England in the earlier and mediæval period, we find very little evidence of the observance of the rite with anything like universality, even in the modified form in which the Western Church administered it. There were apparently whole generations in which practically no one was confirmed, and even so late as the fourteenth and fifteenth centuries Canon Capes tells us that he finds little or no mention of Confirmation in the registers, and where he does find it candidates were sometimes the recipients of the rite more than once. The time set for Confirmation by the Synod of Winchester (A. D. 1303) was three years from the date of birth, and parents who neglected to have their children confirmed within this period were made to do penance for one day upon bread and water! So little importance did the Church attach to the rite at the time of the building of the great cathedrals.

Coming to days nearer our own, we notice that, while Cranmer is chiefly the author of our present use, his own practice was very flexible—at least until that use was established. In the case of the Princess Elizabeth the Archbishop confirmed her, in accordance with the usage of the East, at the time of her baptism, she being then but three days old; and in the years which elapsed between the compilation of the Sarum and the Edwardian books—as, indeed, during the promulgation of the latter—the custom was exceedingly various. Individual Bishops seem to have confirmed, or not confirmed, very much as their inclinations prompted, and there was not even an approximate uniformity either of method or of age for presentation. That we have our present use in the shape in which we find it is due largely to that element in our racial temperament which, differentiating us from the Latin peoples, recoils from regarding any religious rite as merely external to ourselves, and operative apart from our will and consciousness; and the compilers of our service were happily equal to the task of steering a course between the Scylla of mediæval Rome and the Charybdis of Geneva. At least upon its theological side, our service is thoroughly "catholic."

To come down to our own day, there are two points which require discussion. The first is the scope and bearing of our present Confirmation rubric, "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." The second is the rule and practice of the Anglican Church herself as disclosed by her own authorities. With regard to the rubric, its intention is deducible from its history. As we have already pointed out, in the fourteenth and fifteen centuries Confirmation was—in the Anglican part of the West, at least, and probably throughout Western Europe—practically

(Concluded on page 12.)

THE CALENDAR FOR APRIL.

April 1.	Fifth Sunday in Lent	Color purple
8.	Palm Sunday[1]	Color purple
12.	Maundy Thursday[2]	Color purple
13.	Good Friday[3]	Color black
14.	Easter Even[4]	Color white
15.	EASTER DAY[5]	Color white
22.	First Sunday after Easter[6]	Color white
25.	St. Mark the Evangelist[7]	Color red
27.	Second Sunday after Easter	Color white

[1] The Palm Sunday Collect is largely derived from the Latin, but its beautiful phraseology is the work of the compiler and translator. It appears, though in a less perfect form, in the first Edwardian book. In the Sarum missal special Collects were provided for every day in Holy Week, except Saturday, Wednesday having two Collects; but, with the exception of those for Good Friday, these were discarded in 1549.

[2] So called from "mandatum," a commission. The reference is to St. John's account of the washing of the disciples' feet, in the upper room in Jerusalem, on the evening of the Last Supper: "A new commandment I give unto you, that ye love one another (John xiii, 34). In the mediæval Church the custom of the feet-washing formed the prelude to the celebration of the Eucharist on the evening of this day, and was accompanied by the solemn restoration to fellowship of those who had been set apart for special penitences at the beginning of the forty days.

[3] In the first Edwardian book, what is now our first Good Friday Collect was said, and immediately after it the Collect for Ash Wednesday; this was followed by the twenty-second psalm—"My God, my God, look upon me; why hast Thou forsaken me?"—probably sung by the choir; then came the remaining two Good Friday Collects as we have them now, and the Epistle and Gospel. The omission of the psalm dates from 1552. While we have, perhaps, gained in some ways through that simplifying of the Prayer-Book, which has given us practically a uniform use for every service in the year, it is by no means certain that there has not been also a corresponding loss. Certainly the interposition of the twenty-second psalm midway in the four Good Friday Collects was a very striking use, and it is a pity that those of our brethren who go outside the Prayer-Book for additions to the service on special days do not revert to the earlier English usages instead of borrowing as they do from later mediæval and even recent Roman forms. The Good Friday Collects are translated more or less directly from the Sacramentaries, though with felicities here and there which disclose the touch of Cranmer. It is to be noted that in the Edwardian books the word "congregation" takes the place of the word "church" toward the end of the second Collect, and also that the name Good Friday is peculiar to the English liturgy and has no counterpart elsewhere in Christendom.

[4] The Collect for Easter Even is adapted from one composed for the Scottish Book of Common Prayer in the reign of Charles I, and is probably from the hand of Laud. Neither the first nor the second book of Edward VI had any Collect for this day, though they had an Epistle and Gospel. The color use for Easter Even is to allow the purple hangings to remain in place until after morning prayer, but to change to white for the celebration of the Holy Communion, and at evening prayer the chancel is, of course, dressed as for Easter Day.

[5] Two of the Easter anthems date from 1549. The selection from 1 Cor. v was added in 1662. The translation in the Edwardian books does not agree with that now in use, nor does it seem to have been taken from the Great Bible. Its style is noticeably direct and simple, and it is probable that a translation for the occasion was made directly from the Vulgate. In the first Prayer-Book each anthem ends with the word "alleluia." This was omitted in 1552, and more than a century later the Gloria Patri took its place.

[6] Both the Collect for this and that for the second Sunday after Easter date from 1549 and are strictly Anglican. The first, however, appeared in the Edwardian books as the Collect for the second celebration of the Communion on Easter Day.

[7] The writer of the second Gospel (which is now very widely regarded as the earliest Gospel existing) was the traditional intimate friend of St. Peter. Various traditions have gathered about his name, and attempts have been made to identify him with the "man bearing a pitcher of water," in whose house the Last Supper was eaten, and also with the young man whose garments were stripped from him by the mob in the garden of Gethsemane. Perhaps more trustworthy are the traditions that he preached and presided over the Church in Alexandria and later in north Italy. He is, of course, the patron saint of the Venetians, and his bones were borne to Venice with great pomp in the days of the republic, and repose in the great cathedral.

The Rev. J. C. Cox, 535 Hobart Street, Oakland, desires us to announce that he is available for temporary duty or for occasional help to parish clergy in need of assistance.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

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A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

OFFICIAL JOURNAL.

March 12.—P. M., met with Committee of House of Churchwomen on Board of Missions for that House.

13.—Received from the Bishop of Central New York notice of deposition of John Holwell Geare, Presbyter.

16.—P. M., at Community of St. Saviour, special confirmation of one.

18.—III. Sunday in Lent. A. M., in St. Stephen's, Gilroy, catechized Sunday School, celebrated the Holy Communion, and confirmed eight, with sermon and address.—P. M., in Hollister, confirmed a sick man; in St. Luke's, Hollister, confirmed six, with sermon and address. —Evening, in St. Paul's, Salinas, confirmed seven, with sermon and address.

21.—P. M., Board of Missions, Directors and Lady Managers of Maria Kip Orphanage.—Received from the Bishop of Southern Ohio notice of the deposition of Charles W. Spicer, Presbyter, for causes not affecting moral character.

23.—Evening, in St. Stephen's, San Francisco, took part in United Service, Dean Hodges being the preacher.

WILLIAM F. NICHOLS.

PERSONALS.

The Rev. George Thomas Dowling, D.D., formerly of Los Angeles, has received a unanimous call to the rectorship of St. James', Lafayette Avenue, Brooklyn, of which parish he is at the present time the minister in charge, and has promised to take the call into consideration and announce his decision on Easter Sunday, said decision, as he has informed the parishioners, depending on their personal promises of faithful support.

The Rev. W. E. Hayes, Rector of All Saints' Church, San Francisco, writes that he is constantly gaining strength and hopes to resume his duties with the first Sunday in April.

Dr. James Townsend Russell, Archdeacon of Brooklyn, N. Y., after months of careful inquiry and examination has reached the conclusion that out of 1,400,000 residents in Brooklyn only 500,000 belong to any religious organization; 62,000 of that number being Episcopalians, divided among 62 parishes. To reach as many as possible of the 900,000 outside any church, Dr. Russell calls for an annual Church Extension fund of $40,000, an amount which the Church people of Brooklyn can well afford to pay.

St. George's Church, Hempstead, L. I., is one of the very few in the country in which services have been held continuously for more than two hundred years, and it has for its senior warden Mr. August Belmont, who has offered to contribute $25,000 if the congregation will add a like sum, for the restoration of the building. It is proposed to remodel the building on purely colonial lines, with white walls and ceilings, woodwork white with the exception of the mahogany top-rail and electric light imitating the old-time flambeaux.

Special Lenten services are being held in Congregational and Presbyterian churches in Brooklyn, N. Y., and Holy Week will be observed. In Memorial Presbyterian Church the preachers for Friday evenings have been chosen from each of the greater Christian denominations.

Mr. Jacob Riis, the President's intimate friend and biographer, has placed in the Church of the Resurrection, Richmond Hill, L. I., a window in memory of his wife, who died last year, and has ordered, in Munich, two other windows to be placed in the ancient cathedral at Rihl, Denmark, in memory of his mother who was born in that town.

The Diocese of Long Island expects soon to add a quarter of a million dollars to its diocesan funds by the sale of 83 unimproved acres in the second ward of Brooklyn, which will be occupied mainly by homes for working people.

AGENTS, TAKE NOTICE.—Special territory allotted; now in press, ready in a few days, Hitchcock's Revised, new, enlarged, up-to-date edition of **"EVERY MAN HIS OWN LAWYER"; EVERYBODY'S LAW BOOK,** Legal Rights, Legal Remedies, Business Forms, adapted to every State in the Union. When we published some years ago **"EVERY MAN HIS OWN LAWYER,"** hundreds of thousands of copies were sold. Thousands remember that book and will want this one. Agents coined money selling it when the country was much smaller than to-day. The new generation will want this new book. Apply for terms to agents and circular of contents now. Sample copy, post-paid, $1.50. Retail, $2.50. By subscription only. Address Hitchcock Publishing Co., 49 8th Ave., New York. P. S.—Mr. Benjamin W. Hitchcock, the President of this company, is one of the oldest and best-known publishers in the United States

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward there are distressing instances of poverty. Old clergymen tramping the country as book agents, picture sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided by profoundly wise legislation, in its General Canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

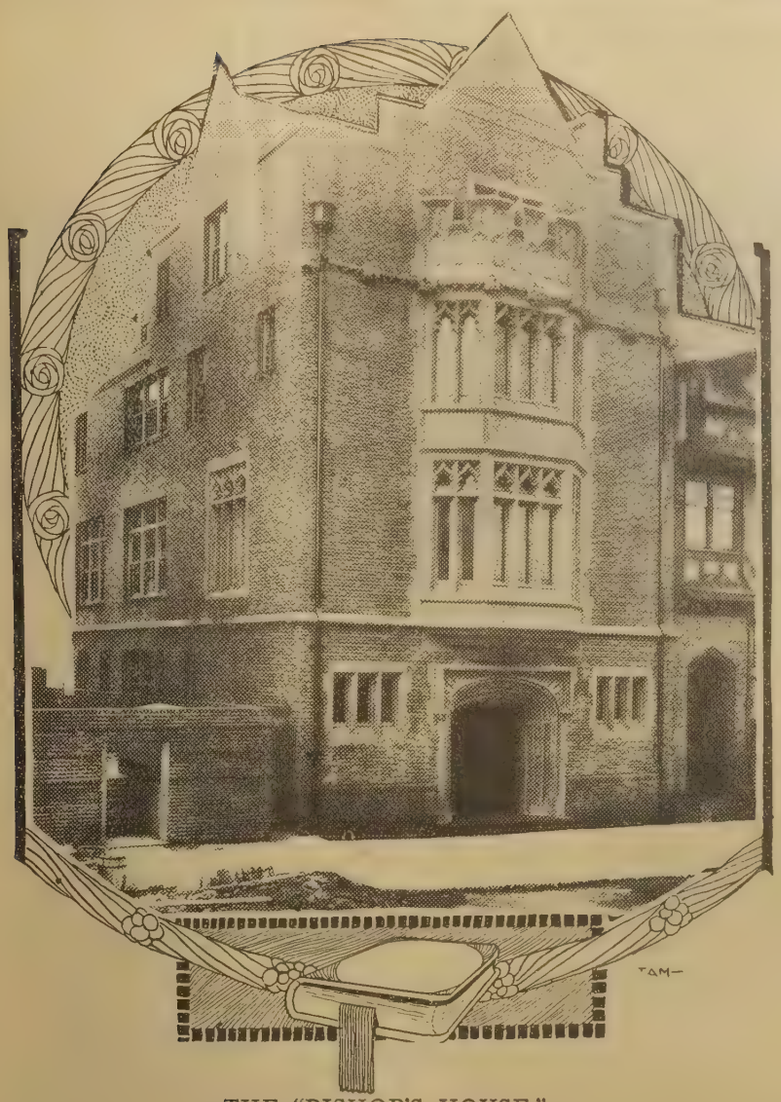
The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Twelfth and Walnut Sts. Philadelphia
Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent.



THE "BISHOP'S HOUSE."

The Bishop and his family entered into residence in the new house Thursday, March 29th, so celebrating Mrs. Nichols' birthday. Though at a later date a simple service of benediction will be held, they take the first opportunity in this issue of the Pacific Churchman to express to the Diocese and all who have interested themselves in providing an Episcopal residence their thorough appreciation of the new home. By every standard of convenience and fitness for its purpose and attractiveness the building is a singularly successful one. The building committee have kept to a worthy and generous ideal. The architects, Messrs. Bliss and Faville have interpreted it most happily; the contractors, the Mahoney Brothers, have done their work faithfully and expeditiously, finishing the house some two weeks before they promised it. The committee on furnishing, from the "House of Churchwomen," have with the best expert taste harmonized full and handsome furnishing with the architects' simple but skillful interior treatment, and our people have given generously, both those of large and those of limited means in a way to denote an interest it is most pleasing to associate with the official home for the Diocese.

Over the fireplace in the large library is the legend **Tu, Domine, benedic hanc familiam tuam;** Thou, Lord, send Thy blessing upon this Thy family. From their new hearthstone the Bishop's household thank the Giver of all good that He has placed their lot among a people so thoughtful and kind to them personally, as they thank all who have had to do with this **dulce domun.**

But the legend is taken from an old sixth century Gallican Communion office and is a bishop's benediction for all his people, and so the **familiam** in the quotation, as inscribed on the mantel-piece, may felicitously apply to the wider "family" of the Diocese and fix the ideal of making number 2515 Webster Street not only the valuable asset it is as a new Diocesan property, but in its official use a center of benediction so far as may be, upon hospitalities and other helps for the whole family of the Diocese. Will not the Diocese make the legend in both these senses of the word "family" a prayer?

WANTED

During the summer months, in San Rafael or Ross, young pupils for an hour a day. For terms, etc., address L., care of *Marin County Tocsin*, San Rafael, Cal.

EASTER LILY FOR EASTER SUNDAY

Send 10 Cents

Will send you 1 Easter Lily Bulb, 1 Tuberose, 1 Gladiolus, 1 Cinnamon vine, 1 Oxalis also 100 different kinds of fresh, finest grown seeds, including Pansies, Petunias, Phlox, Asters, Stocks, Sweet Peas, Cosmos, Balsams, Nasturtiums, Morning Glories, Verbenas, Portulaca. This fine collection of seeds and Bulbs for 10c. in Silver or 2c. Stamps.

American Seed Co.
Malden, Mass.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

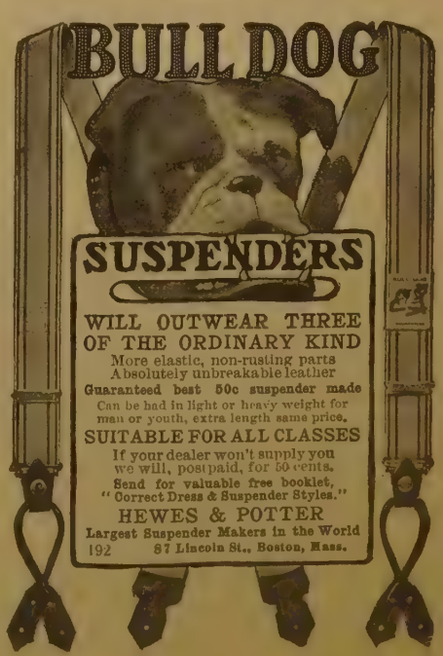
ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

New York Bible and Common Prayer Book Society.

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Aven ue, New York City.
Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. POTT, AGENT. E. S. GORHAM, Secretary.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SUSPENDERS
WILL OUTWEAR THREE OF THE ORDINARY KIND
More elastic, non-rusting parts
Absolutely unbreakable leather
Guaranteed best 50c suspender made
Can be had in light or heavy weight for man or youth, extra length same price.
SUITABLE FOR ALL CLASSES
If your dealer won't supply you we will, postpaid, for 50 cents.
Send for valuable free booklet, "Correct Dress & Suspender Styles."
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192 87 Lincoln St., Boston, Mass.

MISSIONARY COMMENT

OUR DIOCESAN MISSIONS

Statistics usually are very dry and uninteresting. It is a hard task to make them eloquent—even readable. Furthermore, we unconsciously suspect the conclusions based upon mathematics, since it is proverbial that figures can be made to tell any kind of a story. In spite of all this, the truth of which must be, to a great extent, acknowledged, there are legitimate ways of using statistics to tell a story and reveal conditions which could not be portrayed effectively without their use.

An examination of the annual reports sent in by the parishes at the close of last year revealed some very interesting and encouraging facts about the work done by the mission churches in our Diocese. Out of a total of 10,685 communicants in the Diocese over *one-tenth,* or 1,816, are accredited to the mission churches. The total number of baptisms for last year was 1,103, and of that number 269, over *one-fifth,* are recorded on the books of our missions. Taking the total number confirmed last year, 968, the same encouraging result is found, since over *one-ninth,* or 119, are reported from the same churches. These figures represent facts of a most encouraging nature, and answer effectively the criticism which is sometimes made by those who doubt the efficacy of the missionary system of the Diocese—that the missions do not reach the people under the present system, and that the work accomplished does not warrant the outlay. If the remainder of the parishes could show results proportionately large there would not be the searching of heart—apologizing and hunting for excuses—which is witnessed each year as the reports for the past twelve months are reviewed and the progress, or lack of it, is analyzed. We call attention to these facts so as to furnish further food for thought for the Rectors of organized parishes.

BOARD OF MISSIONS MONTHLY REPORT.

There has been a feeling abroad in the Diocese since the Convention that this was going to be a missionary year in effort to make a worthy record for California in approximating her apportionment for General Missions. The monthly report just received from the Treasurer of the Board of Missions for New York gives evidence that the missionary spirit is abroad in our midst, and that the leaven is working out in practical results. The report up to March 1st shows a total of $932.67 sent in. Up to the same date last year the total amounted to only $286.61, an increase for this year of $646.06, or over two hundred per cent. There is, however, one item that must be pointed out which will affect the total increase above noted. The Treasurer's report includes in the total reported the sum of $350 from Trinity Church, San Francisco. This, it will be remembered, was explained at the Convention as belonging to last year's report, since that offering was taken up last July, but failed to reach New York before the books closed on September 1st. We bring out this fact only that we may face the real increase in gifts for this year, which is $296.06 more than at the same period in 1905. This is an increase of over one hundred per cent, and is most encouraging. We have no doubt but that the sum we deducted from the total increase will be more than made good again. But let us look seriously at the task before us. Even taking the figures as they stand in this report, the $932 is what has been sent in towards an apportionment of $6,100. Out of eighty-four parishes and missions, only sixteen have sent in any offering. This leaves sixty-eight yet to be heard from. Only five months of the financial year remain, but in that time, with so many parishes to report, besides second offerings to come from some of those who have already given, the outlook is most promising for a large increase in the amount to be sent in from this Diocese. It is not too much to plead with and ask every Rector to see that his parish takes up at least one offering for this cause. There is and can be no reason why a blank should stand opposite the name of any parish in the final report. We urge the plan of reaching the individual; it has not failed in a single instance where it has been tried, and the amount per capita is humiliatingly small when thus apportioned.

MISSIONARY DISTRICT OF BOISE.

The following extract from the annual report of the Bishop of Boise indicates in a small way the encouragements and the discouragements under which his work is carried on, and the great need of more men and means to meet existing opportunities for Church extension:

"The number of communicants has about doubled, and our property increased threefold in its value in the last five years. I think it may be said also that there is a very marked growth in affection for and loyalty to the Church. It would be impossible, in the brief compass of such a report as I am now giving, to touch upon the work of each individual.

"We have added during the past year one rectory and two church buildings, all of which have been practically paid for. In the six years of the existence of this district over twenty valuable buildings have been added, but always, in the enlargement of the work in any direction, I have tried to have a view to the question of maintenance, as well as the original cost of the plant.

"One of my churches is over 900 miles away from Boise, where I reside, and in visiting some of my missions, such as the Wind River Indian Reservation, in western Wyoming, a trip of 300 miles on the stage, in addition to 1,300 miles on the train, must be taken. While I am very badly in need of several active clergymen, in addition to the eleven I now have at work in the field, I try to do the very best possible with the force that I have in hand. We have only one self-supporting parish, so that the financial question, both for the mission, educational, and other institutional work, is very perplexing.

"The question of sustaining St. Margaret's Hall, our missionary school for girls, has proved a far more perplexing problem.

"Last year we had in the school about twenty boarders, and in addition nearly one hundred day-scholars; but so much gratuitous work has to be done, and the cost of keeping up the institution is so great, that I found myself, when the accounts had been run up, confronting a deficit of about $1,500.

"As to my Indian work, excellent progress is being made by the Rev. John Roberts among the Shoshones at Wind River, and the Rev. Sherman Coolidge among the Arapahoes. These faithful clergymen presented on the occasion of my last visit thirty-seven Indians for confirmation. At the Lemhi Indian Reservation Deaconess Shaw and Miss Welton are giving an excellent exhibition of the value of our training-schools for women.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, April 2d, :30 p. m., in the Sunday-school room f St. Luke's Church, San Francisco. A ull attendance is especially desired at his, the last meeting before Easter.

Contribution to Easter boxes should e sent to Diocesan House by Thursday, he 5th, and should be addressed to the Woman's Auxiliary.

Branches making money contributions o Easter missionary boxes are requested o send them in at the Diocesan meetng.

Alaska Boxes.—Our givers to the Alaska Mission are reminded that this work may go on after Easter if necesary, as the packing will not be done efore the end of April.

Miss Emery has asked our Branch to end its hospital supplies to the Good amaritan Hospital, Valdez. This is in he interest of a systematic distribution f Auxiliary gifts. Persons desiring to end to other hospitals may of course do o, but it is only by prearrangement with he several Diocesan branches working t this time for Alaska that each station ay receive its due supply.

Dolls, strong enough to stand the journey and nicely dressed will be particularly welcome when the California box s opened at Christ Mission School, nvik.

Easter cards, not necessarily new, but lean and unmarked, may be sent to the ecretary of the Auxiliary in Sonora, Miss Anita Dorsey, for distribution in he county alms-house.

St. Stephen's Branch, San Francisco, as reorganized under the new Rector, nd we may expect the old-time loyalty ith, we trust, a growing sphere of inerest. Mrs. R. B. Sanchez, president; Miss Annie Hall, secretary; Mrs. F. L. ird, Treasurer.

The Auxiliary Apportionment.—The ear in this branch is drawing to a close, nd California's share of the apportionent is far from complete.

A faithful parish officer has asked hat may be her branch's portion of his obligation. We ask the officers of ach branch to make an effort to raise sum which bears the same proportion o the sum asked of us—$300 of the Woman's Auxiliary, $25 of the Junior uxiliary, and $25 of the Babies' Branch -as the sum of its money contributions ast year bears to the sum total of money iven by the Diocesan Branch—remembering that it has to its credit on this ccount whatever may have been given lready, designated or undesignated, to he objects of the Board.

May we not expect to make this, the inding-up effort, a clearance in full of he year's obligations?

DAUGHTERS OF THE KING.

The Local Assembly of the Daughters of the King will hold its quarterly meeting on Monday, April 2, at 7:45 p. m., in the Sunday-school room of St. Luke's Church. This meeting is held a little earlier than usual to afford an opportunity of greeting Miss Richmond, the Daughters' Missionary to China, who is expected to reach San Francisco on the Siberia. All persons interested in the work of the Daughters of the King or in missionary work in China are cordially invited.

NOONDAY MEETINGS FOR BUSINESS WOMEN.

Arrangements have been made for a series of noonday meetings for the last two weeks of Lent for business women, the intention being to take a suggestion of religious thought and interest to some of the myriads of women who are unable to attend the services in the various churches. These services will begin at 12:15 p. m., and last exactly 30 minutes. The place of meeting is Masonic Temple, Montgomery and Post streets.

The speakers are as follows:

April 2. Rev. David Evans.
April 3. Rev. Wm. Kirk Guthrie.
April 4. Rev. George E. Adams.
April 5. Rev. E. L. Walz.
April 6. Mrs. M. B. Goodwin.
April 7. Rev. George White.
April 9. Rev. A. C. Bane.
April 10. Deaconess Drant.
April 11. Bishop Wm. F. Nichols.
April 12. Rev. Frank Stone.
April 13. Rev. D. O. Kelley.
April 14. Rev. F. N. Bugbee.

SUNDAY SCHOOL OFFERINGS.

The following letter has been sent out to all the Sunday Schools of the Diocese by the Missionary Committee of the Sunday School Commission of our Diocese:

Dear Sunday School Officers, Teachers and Scholars of the Diocese of California:

We hope you are doing your best for the Lenten Offering, so that we may send in at least $1,000 from the Sunday Schools of California to the Board of Missions in New York at Easter. Last year we only gave $606, about 40 schools contributing. Your Sunday School gave $———. Won't you try very hard this year to improve on that a little by sending in at Easter $——— at least? Lent is more than half over—last Sunday was mid-Lent—and the time is short. So much depends upon the Sunday School offering that every boy and girl, officer and teacher, ought to take the deepest interest in it. Now, do your best. A long pull, a strong pull, and a pull all together, and we shall easily leap over the $1,000 mark. Affectionately yours,

DAVID EVANS,
W. E. HAYES,
GEORGE S. BAKER.
Missionary Committee of Sunday School Convention.

Diocesan House, San Francisco, March 29, 1906.

Thomas Whittaker has just published "The Liberty of the Press in the American Colonies," by Livingston Rowe Schuyler, Instructor in History in the College of New York.

UNIVERSITY EXTENSION WORK.

The Bishop has appointed the following clergymen as a committee to foster University Extension Work in the Diocese: the Rev. W. A. Brewer, chairman; the Rev. F. W. Clampett, D. D., the Rev. B. M. Weeden, the Rev. David Evans, and the Rev. W. N. Guthrie.

The first fruits of this committee's work are shown in the following notice of the lecture to be given in the Parish House of Trinity Church, Bush and Gough streets, San Francisco.

The whole plan has the hearty sympathy and commendation of this paper, and we earnestly hope the matter may be so enthusiastically taken up as to be made a thorough success from every conceivable point of view.

One of the best intellectual treats we have been promised for many a day is the lecture on "Shakespeare and Our Times," to be given by William Norman Guthrie, A. M., in the Trinity Parish House on Tuesday, April 3d, at 4 p. m.; the proceeds will go toward the Mission Funds and the project has the indorsement of the Bishop and is held under the patronage of prominent members and rectors of Grace and Trinity, and other friends in neighboring parishes. Inquiries as to tickets, etc., should be made to Alex. M. Sutherland, 56 Sacramento street, San Francisco, Cal.

THE WORK IN CHINATOWN.

At 9 a.m. daily there is a school for little girls and boys, Miss Mortee being the instructress. At 1:30 p. m. they are dismissed with the singing of hymns and a prayer. From 1:30 to 4 p. m. the women and young ladies come for lessons in English, crocheting, knitting, fancy work, lace and dress-making. Sometimes there are as many as 25 in this class. In the evening there is a night school for men, in which the St. Andrew's Brotherhood of Grace Church is interested. On Saturday there are classes for sewing for the little girls. On Sunday the Sunday School is held in Grace Sunday-school room, from 2 to 3:30 p. m., and several ladies are assisting. On Wednesday nights there is a Club for young Chinese men, held in the Sunday-school room.

Ladies to assist in teaching the arts of sewing, crocheting, knitting and embroidery are especially needed for the afternoon classes. A lady to teach singing to the little ones would be a great help. The Deaconess has pupils in the Chinese homes, in the mornings, and hopes to take the love of Christ to brighten some of the women who do not go on the street.

Your prayers are asked for the spread of the "True Sunshine" in Chinatown, and especially that God will give the workers His Holy Spirit in doing this work for His little ones. The Mission having outgrown its present quarters will be removed in the present week to 908 Clay street.

The Bishop of Honolulu, the Rt. Rev. H. B. Restarick, D.D., has just published, through Thomas Whittaker, of New York, a new edition of his work, "The Love of God," consisting of addresses for Palm Sunday, Good Friday, and Easter.

PARENTAL RESPONSIBILITY.

The Rector knows at least one family in which the children are carefully protected from the daily newspaper by parents who understand their responsibility for the proper nourishment of the young lives entrusted to their keeping. It is a cause for deep regret that so many parents are careless in this regard, and blind to the fact that all the unwholesome stuff spread out in cold type day by day before the eyes of the public in the newspapers is sheer poison for the young. To the adult it may be meat, as furnishing food for thought and healthy moralizing, but for the growing minds of children the perusal of such a farrago, by its evil suggestiveness, can only be injurious in the highest degree.—Grace Church Pastoral.

DIOCESAN NEWS.

San Francisco.—St. Luke's Church.—Rev. B. M. Weeden, Rector.—A memorial window to bear the name of the late Rev. E. B. Church is to be placed in the west end of the nave by the teachers and alumnæ of Irving Institute. The subject of the design is The Resurrection Morning. The artists are the Church Glass Company, of New York, who made the sanctuary window and also the three aisle windows, which are a memorial of the late Mr. Charles Lyons.

Just forty years ago, March 18, 1866, the first service of what is now St. Luke's Church was held. March 18, as this year, fell on Sunday, and by a curious coincidence the Sunday was in that year also the third Sunday in Lent. The officiating clergyman was Rev. Giles A. Easton, whose portrait is now in the vestry-room of the Church. The service was held in the schoolhouse still standing on Broadway between Polk Street and Larkin Street. The congregation on the first Sunday numbered about fifty persons. After the service there was a Sunday-school, at which thirty children were present. If we are correctly informed, there are but two persons now members of the parish who were present at that first service; these are Mrs. J. G. Clark and Mrs. Robert Brotherton. Another member of the first congregation was Mrs. Emmet Rixford, now of another parish, the daughter of Judge Halsey, first Senior Warden of St. Luke's Church. Richard Cook, the first sexton of St. Luke's Church, now living in Oakland, was also present. So far as we know, only these persons mentioned remain in this world of the congregation of fifty that met forty years ago. Mrs. J. G. Clark, the beloved friend of us all, played the organ at this first service, led the choir, and taught the infant class of the Sunday-school. We may properly and affectionately name her the Mother of St. Luke's Parish. Of the others who attended St. Luke's service forty years ago to-day Mr. and Mrs. Frank Pixley and Mr. and Mrs. Louis Sage are remembered by many who are at present in this congregation. These have long since entered the other life.

We expect that the new organ will be installed during next summer, probably in the month of August. A portion of the large sum necessary to meet the cost of the organ is in the hands of the treasurer. But some thousands of dollars remain to be secured. The Rector is especially anxious that no debt shou remain upon the organ when complete to stand in the way of other and in portant plans for the development of th parish. Dr. H. C. Davis, Junior Warde and Mr. W. A. Sabin, organist, are a authorized committee of the Vestry t secure subscriptions.

If any of our readers have kept th issues of this paper for February 1st an March 1st of this year, they would cor fer a favor by sending them back to th office. The demand has exceeded th supply.

BULL DOG
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50¢
TRADE MARK
SUSPENDERS
BEST FOR COMFORT, WEAR, AND ECONOMY FOR EVERY PURPOSE, FOR MAN AND YOUTH
Guaranteed to Outwear Three of the Ordinary Kinds
BULL DOG SUSPENDERS
Not a Harness—Do Not Twist or Tangle—Cannot Grow Stiff or Bind, Catch or Sag—Will Not Soil the Linen, Are the Standard of True Suspender Economy
Containing more and better rubber and greater elasticity than any other suspender, with non-rusting, silver nickel metal parts and imported, unbreakable Bull Dog Leather Ends, insuring ease and action, longer wear, and better and more uniform trouser support, they give absolute satisfaction that cannot be had in any other make
In light weight lisles or heavy weight twills for man or youth, extra long at no extra cost, if they don't prove the Best 50-Cent investment you ever made you can have your money back by asking
If your dealer won't supply you, we will, postpaid
There is no substitute for the Bull Dog
HEWES & POTTER
Largest Suspender and Belt Makers in the World
192, 87 Lincoln Street, Boston, Mass.
Booklet, "Correct Dress and Suspender Styles," free on request.

THE CLOSING CONFIRMATION RUBRIC.

(Continued from page 7.)

in abeyance, and candidates were admitted to the Holy Communion without it and without any specific preparation. Hence in 1281 Archbishop Peckham in his "Constitutions" put forth a rule which was very like that of our present rubric, and this found its way into the Prayer-Book through the medium of the Sarum use. In the beginning it was merely the provincial requirement of a single metropolitan and was widely disregarded even in his own province; then it became the diocesan rule in one diocese of that province, finding its way to a wider acceptance as the "use" it was embodied in spread; then it was erected into a general rubric for the guidance of a national Church. In every case its sphere of operation was severely intra-mural; it never had a particle of claim to any Catholic standing; it was never applied or intended to apply to those who were without the walls. To imagine that Archbishop Peckham would have attempted to enforce his rule against a visitor from the northern province or from the Continent, or that a Bishop of Sarum would have excommunicated a baptized person belonging to the diocese of Winchester for not complying with his rubric, is to be guilty of the most complete confusion. As a matter of fact, "High Anglicans" of such standing as Andrewes and Cosin interpreted the present rubric as having no bearing at all upon any save English Churchmen and freely communicated Continental Protestants, whose confirmation, if obtained at all, was purely Presbyterian. In our own day not only did the Archbishop of Canterbury officially interpret it as indicated by the preacher at the United Service, but a Bishop whose learning and conservatism is not likely to be questioned—the late Dr. Creighton, of London—explicitly instructed one of his clergy not to require a Methodist to be confirmed, but to admit him unqualifiedly to the Eucharist, and the man continued to be so admitted up to the day of his death.

What the evidence here adduced would seem to indicate is the existence of a very clearly marked line between what we may require of our own people, as members of a particular branch of the Church, and what we may require of others as compliances with Catholic order. As a matter of fact, we do not reconfirm—we never have reconfirmed—persons coming to us from the Papal body; yet the Roman rite, even as administered to-day, is less like our own than that of the Lutherans, and is in some particulars far less Catholic and Apostolic.* It is a pity that more care is not used, alike in our seminaries and in our Sunday-schools, to distinguish between things beautiful and impressive in themselves, and endeared to us through long association and use, and things in their essence Catholic and of obligation upon all Catholic Christians.

WILLIAM HIGGS.

Important testimony to the reality of the intellectual awakening of China is to be found in the fact that the circulation of the Scriptures by the British, Scottish and American Bible Societies in that country reached in 1904 a total of 2,308,109 copies. This output does not represent a gratis distribution, but has been the answer to the demands of the people themselves, all but 32,273 of one million copies circulated by the British and Foreign Bible Society having been sold. In addition to this many Chinese religious papers, published by the missionary societies, have large circulations and are forming an important factor in the regeneration of the educational and social system.—New York Nation.

Scotsmen condemn the use of the bicycle on the Sabbath. Accordingly, the mail-carrier between Stirling and Blair Drummond has to walk his twelve-mile round on Sundays and give his bicycle a Sabbath rest—a brilliant example of the unreasonable force of a rule that is based on superstition rather than on religion.

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*The question as to the "validity" of Roman Catholic confirmation is perhaps to be decided favorably because, while the service continues to bear traces of its mediæval origin, the bishop does lay his hand (the word is singular both in de Harbe and in "The Penny Catechism," as it is also in the mediæval Roman offices) upon each candidate; but for centuries in the middle ages the imposition was omitted, and it might, the writer thinks, be plausibly argued that in our day the manual touch is a survival of the "buffet" rather than a true imposition of the hands.

"THE CHURCH IN RELATION TO THE WORKINGMAN."

An address before a conference in connection with the Diocesan Convention of the Episcopal Church, by George W. Dickie, for many years Superintendent of the Union Iron Works.)

My Episcopal friends,—It is with considerable misgiving at I have undertaken to present to you such a subject as he Church in Relation to the Workingman," for, although looks well as the subject of an address before churchmen, t when approached with the purpose of trying to make mething really useful out of it, unlooked for difficulties esent themselves on every side.

Why should the Church have any relation to the working- an that she does not maintain towards others not classed workingmen? I do not know why, but somehow, in these ys, it is expected that she should. Many good people have oubled themselves not a little in efforts to find out what rticular modification is required in the church to adapt it some fancied peculiarity in the workingman. The work- gman is supposed to need his religion mixed up with lot of other things that are supposed to be necessary to m, but which he has no time to take separately; hence at is known as the institutional church with its sideshows render religion attractive to those who won't take it in y other form. I am afraid that the religious side of the orkingman will not be reached in this way; he does not e to be catered to, and least of all in a religious way; he sents the idea of being considered to differ in any manner om other men, and when he thinks of the church at all, sees no reason why he should stand in any relationship her teaching that differs from that of other men.

It is only in recent times that there has been an idea evalent in the Church that her relationship to workingmen ould be different than what it is to other men. This idea rings from the desire on the part of the Church to win ck the allegiance of the workingmen, once so strong but w almost gone. The trouble, however, is not due to any- ing in the Church that can be modified or made more tractive, but mainly to the class distinctions that have own up in the Church as elsewhere, the responsibility for hich rests not so much on the Church as an institution, t in the attitude of the members towards each other, d it is in finding a remedy for this condition that the urch must look for a closer relationship with the working- an.

While on a visit to Great Britain in 1900, I noticed one d thing in the churches, especially in the large cities of otland, that the working people as a rule do not attend e church as well as they used to do. It has often been ated here that one reason why the great mass of working eople do not attend church is that, owing to the long ours, the Sabbath finds them exhausted and physically unfit attend church or enjoy its services; that most of them e in bed on Sunday to recover strength for another week toil. This reasoning does not agree with the facts as I und them in Scotland. More of the working people at- nded church where I lived, forty years ago, than there now, and the working hours were materially longer. I member in my young days how the ministers advocated the lf-holiday on Saturdays, claiming that it would increase e attendance at the churches, as the workingmen would et some time on Saturday for recreation and be fresh on nday morning for church. It has not turned out in the ay expected, although I do not believe that either short long hours of work during the week has anything to with church attendance. A large part of the working eople, especially in great cities, have drifted out of the hurch, and while they may have nothing to say against the hurch or what it stands for, they will readily tell you that ey no longer feel at home there.

I had a long talk one day with a correspondent of mine Glasgow who employs over a thousand people in his orks and who has long been an elder and leading man in ne of the largest United Free Churches in Glasgow. I entioned to him this falling away from the Church of the orking people, that I had noticed, and asked him if it were fact or only a fancy of mine.

"It is true," said he, "and one of the saddest things in y experience with church work; and the worst of it is at the reason for it, I think, is a sadder thing than the ct itself."

He is a man of strong convictions and had, no doubt, given this subject much thought; so I asked him to give me his reason for this change.

"Well," said he, "let us go and take lunch together, and I will tell you what I think is the reason why the working people are not found in the churches as they used to be. You will remember—though the change was beginning when you were young—how the different trades had their own places in the established churches, and in many of the churches there is yet to be seen the weavers' gallery, the hammermen's gallery, the masons' gallery, the carpenters' gallery, and so on, each having the emblem of the trade carved in some conspicuous place. But the weavers, hammermen, masons, and carpenters are not there now as a body. When they were in their places in the gallery their employers were also there with them. They depended on the master craftsman, often lived with him, ate at the same table with him, and naturally went to church with him. Now the master craftsman is called an employer, perhaps has no knowledge of the craft he controls, and has no sympathy with those who do; while the people that work, not with him, but for him, are told by those who call themselves friends of the workingmen that this man they work for is their enemy and is ever trying to crush them, so they must needs combine against him and by uniting as one man to resist his power they will save themselves from being crushed. Now, this terrible man they must unite against goes to church—in fact, gives much of his time and means to support the church. Can they go and worship with their enemy? They cannot feel safe beside this man, even in the church. So they stay away and spend the time in which they used to worship God in laying plans how best to fight the common enemy. I do not think that this feeling of enmity between master and workman will last forever, but while it is in force they will not sit together and worship the same God in the same church."

I was much impressed with this expression of opinion by a thoughtful Christian employer. It illustrates one of the sad results of our conditions of industrial strife between the employer class and the employed, and no good cause would benefit more by a satisfactory settlement of this strained relationship than the cause of practical religion; and whatever power the Church has today should be directed to accomplish such a result. For I believe, if it were possible for the employer and his men to work for God together in His house, each seeking not his own things, but the things that make for righteousness, it would no longer be impossible for them to work together for the building up of any industry on week-days.

Admitting that the great bulk of workingmen are to-day outside the Church, and admitting that the attitude of the Church as an institution is that of inviting them to come in and receive the spiritual benefits that she holds in trust for all men, what can the Church do to arouse in the hearts of workingmen a desire for these spiritual things that she, and she only, can give? The bringing into the kingdom of Christ and His Church the great mass of the world's toilers is a stupendous work; yet, if we believe in the final triumph of Christ's cause on earth, we cannot doubt its accomplishment. The way will have to be made plain for these people to come in, and the obstructions will have to be removed. The command to the Church is to prepare the way of the Lord; every valley must be exalted, every mountain made low, crooked things must be made straight, and the rough places made smooth; then the working people will crowd her courts, and the teachers in her temples will experience something of the feeling of their Master when the common people heard Him gladly. This preparation work undoubtedly belongs to the Church, and she has worked away at it for centuries; but the mountain-builders and the valley-diggers have been often busier than the Church, and in consequence the coming of Christ's kingdom on earth has been retarded. What to do about the social valleys and mountains is the question before the Church to-day. There has been a disposition on the part of the Church to bridge the valleys and tunnel the mountains, but these artificial plans have failed and ever will fail. The valleys are to be exalted, mark you, not bridged, and the mountains are to

LITERATURE OF THE DAY

The Days of Lent: Selected readings from writings of Bishop F. D. Huntington. (E. P. Dutton & Co., N. Y., $1.25 net.)

This book needs no commendation: the name of the author would be sufficient, even if there were not the remembrance of the books infused with a rare spirituality, which are his epistle, known and read throughout the Church, in America, at least. The contents of this book have been gathered and arranged by an "experienced and gifted hand" for use during Lent, and we can only re-echo the prayer of the Bishop's son in the preface "that this book may find its way into the quiet places of many lives in this Lent." There is a short reading, a hymn and prayer, for each day in Lent. We only regret that the book did not reach us earlier, for it would have exactly met the wants of the many who desire really helpful devotional reading for this season. H. H.

A Good Shepherd, and Other Sermons: Rev. W. R. Huntington, D.D. (Whittaker, N. Y., $1.25 net.)

This book takes its title from the first sermon, on Bishop Huntington, and curiously enough it reached us directly after the "Days of Lent," compiled from that Bishop's writings. The sermon is a terse and admirable summing up of a saintly life, and will be thankfully welcomed by those who knew the Bishop, either personally or through his writings. But there is very much besides this that ought to appeal strongly to all thoughtful Christian men and women. For the sermons deal plainly with problems that are vexing the souls of the righteous day by day, and they are met squarely in terms of the present, with unrelenting candor, but always with reverence and earnest desire for solution. One of the sermons that is especially noteworthy is that on Afro-Americans, or, more plainly, on the friction, often mounting up to deadly antagonism, which undeniably exists between the white and colored races. On this difficult question—and one, too, that seems to be deepening into something tending to a bitter antagonism and evil issues—the preacher has much to say that both races would do well to lay to heart. Needless to say the book is well worthy the attention of both clergy and laity; because of the questions discussed, worthy of a far wider audience than a volume of sermons generally attracts. H. H.

Pastoral Work in Country Districts: V. S. S. Coles M. A. (Longmans, Green & Co., New York, $1.20.)

Mr. Coles had a long experience of pastoral life before he succeeded Bishop Gore as Principal of the Pusey House Oxford. His father was a country clergyman; he himself was three years curate to Butler, at Wantage, and then twelve years in another English village. But the book contains evidence enough that he is speaking of what he knows, and knows thoroughly. Written for English readers and with an eye to English conditions, it is a book of principles rather than of definitive rules. Consequently it may be studied by the Country Parson everywhere with the greatest advantage. It is plain, common-sense, outspoken, everywhere marked by an intense realization of spiritual things and of the largeness of the issues depending on the work of the Parish Priest. Full of wise hints and godly counsels for every side of pastoral work, by a man of large practical experience and of keen spiritual insight, it is a book which every beginner in the ministry would find very helpful indeed, and even veterans may find at least refreshment in its pages. The leaven of these Oxford books ought to be working out a vast amount of good. H. H.

Records of the Past for February only just to hand. Our readers will turn with interest to a very learned and elaborate paper on Researches in Palestine, summing up the results of late years.——**Everybody's** opens with "The Coal Trust, the Labor Trust, and the People who Pay," which is lively reading. Then Lawson has his innings against the Big Three, and the magazine is salted with the usual fiction. H. H.

(Continued from page 13.)

be made low, not tunneled. The Church to-day, technically, in its teaching, does not recognize the heights and depths in the social scale; but the individual units forming the Church in their daily life and intercourse give the lie completely to what they assent to collectively. Are there, then, to be no social distinctions in society, and is the Church to stand for a dead-level social condition among men? Not necessarily. I do not think that the workingmen will wait for any such condition before they come into the church. There will always be social distinctions—in fact, I think it safe to say there will always be upper and lower classes—but how much should the one be up and the other down? However much we may dislike to say it, the fact is there, and in our churches it speaks for itself, and bitter its cry is: "There are upper and there are lower classes, and the distance between them is that between untold luxury and unutterable want."

It is the presence of these social distinctions in the Church that is largely responsible for the absence of the workingmen. Their pride keeps them outside of the Church, and all those who have tried in any way to change their attitude toward the Church bring up on this obstacle. The mountains are too high and the valleys are too deep for any kind of pleasant intercourse, even if it were possible to cover them both by the roof of any one church. Bring down the mountains out of the snow regions to the verdant altitudes, and they will break forth into singing; then watch how the little hills will clap their hands.

Here it may be asked: Has the Church any power to modify the distinctions between the social classes that she would like to bring together? I am sure that the Church has such power; in fact, I believe that the Church is the only power that can effectively bring these classes together, and when the Church as a whole comes to use its power in the spirit of its Master the workingmen will be found in the church, sitting beside their old enemy, now fully understanding each other, there being no longer any necessity for their spending the day of worship in perfecting war measures against the rich man, now their fellow worshipper, because the Church has taught them both that the distinctions that kept them so far apart were not at all necessary, and that they must be in the process of time, and by all good people's consent, done away with for good. Men must be taught that the existence of any game or business at which they can play, and which is maintained by the very life-blood of their fellow creatures, cannot be maintained by those who seek the fellowship of Christ's Church; that no days or lives can be made either good or lovely that are thus spent; that the best prayer we can start the day with is that we may not thus desecrate its hours, and the best grace before eating is that we have honestly earned our dinner. The Church will have to point out to the workingmen—and I think that they will be found reasonable enough to listen—that the distinctions between rich men and poor men rest on two distinct foundations.

Within proper limits, on a foundation that is lawful, and though some of the workingmen might differ from me, yet I believe everlastingly necessary; and beyond proper limits on a foundation unlawful, and that is everlastingly corrupting the framework of society.

The lawful foundation on which a man can build his fortune is this: That a man who works either with head or hand is entitled to a recompense equal to the fair value of his work—that is, the worth of what he has produced; and if he does not care to spend it to-day he should be perfectly free to lay it aside and spend it some other day. Thus an industrious man, working daily and spending less than he produces, should be able to accumulate a reasonable

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fortune by the time that he reaches that period of life when a man should be able to stand aside from active work and give counsel from his experience to those that do the active work; nor should any one have the right to dispute his possession of what he has justly earned.

The idle person who will not work, and the wasteful person who saves nothing from what he earns, will remain doubly poor—poor in possession and destitute of any moral habit; he finally comes to covet what others have saved. The law of life that makes him poor and the other rich is a just and proper basis of distinction between rich and poor, and that law holds in the Church as elsewhere.

But there is a false distinction—and when the Church allows such a distinction to exist in her midst she thereby shuts the door on the workingmen—that is, the power held over those who earn wealth by those who make it their business to levy toll on the wealth that others produce. These are the men—and, unfortunately, we find them in the churches—who set themselves to the accumulation of wealth as the sole object of their lives. It is physically impossible for an upright, educated, and truly religious man to deliberately make the getting of money the one and only aim of his life, and the presence of such men in the Church makes that church uncomfortable to the workingmen. It is the power that money, once obtained, gives to an unprincipled man over the labor of the poor that has created that bitter feeling in the hearts of the workingmen that stands as a bar to keep him out of the Church. Here, then, is the work of the Church in regard to the workingman: to remove the feeling of bitterness from his heart; rightly or wrongly, he feels that he suffers from injustice. If the Church can remove that feeling she will not only win the workingmen, but will also insure the stability of society—not as it stands now, but as a stronger and more homogeneous structure where all classes will work in harmony for the common weal. Then all will learn the significance of that question, "Is not the life more than meat, and the body more than raiment?" asked so long ago by One whom all men must acknowledge to be the standard by which we may measure the character and value of all efforts to improve the social conditions of mankind.

(Concluded in next issue.)

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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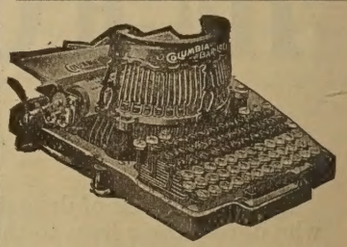

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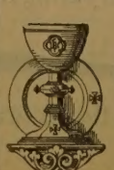

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